

1019. c. 1

1019. c. 1

N. C. A.

EPISTLES,
THE
SECOND
Volume:
Conteining two
DECADS.
By
JOSEPH HALL.

LONDON
Printed by A. H. for
Eleazar Edgar & Samuel
Macham: & are to be
sold at their shops
in PAULS
church-yard.
ANNO 1608.





DECAD. IV.

EP. I. To M^r. WALTER FITZVIL-
LIAMS. 113

*Of the true and lawfull use of plea-
sures, &c.*

EP. II. To W^r. E. D^r. to M^r. ROB.
TURMEN. 123

*Of the blowy and sinfull use of sin-
gle combats; and the unius pre-
tences for this unchristian and
false manhood.*

EP. III. To M^r. MAT. MYLWARD.
137

*Of the pleasure of studie and con-
templation, &c.*

EP. IV. To M^r. I. P.
145

*Of the increase of Popery; of the
oath of Allegiance; and the iust
sufferings of those that haue refu-
sed it.*

EP. V. To my brother M^r. S^r. A. HALL.
157

*Of the charge and weight of the
Ministeriall function: with direc-
tions for due preparation to it,
and answerable carriage in it.*

THE CONTENTS.

- EP. VI. To M. A. P.
*Of the signes and proofs of a true
faith.* 169
- EP. VII. To M. ED. ALLEYNE.
*A Direction; how to conceue of
God in our deuotions and medita-
tions.* 179
- EP. IIX. To M^r. THOMAS JAMES.
*Of the reason of the Papists con-
fidence in appealing to the Fathers:
applauding his worthy offers and
indeuors of discouering the falsifi-
cations of Antiquitie.* 187
- EP. IX. To M. E. A.
*Of fleeing or stay in the time of pe-
stilence; whether lawfull for Mi-
nister or people.* 197
- EP. X. To M. R. B.
*A complaint of the iniquitie of the
Times; with a prescription of re-
medie.* 205





To THE SAME MOST
GRATIOUS PA-
TRONAGE
OF
THE HIGH AND MIGHTY
PRINCE,
HENRIE,
PRINCE
OF GREAT BRITAINE:
His
HIGHNESSES

*Unworthy seruant, humbly prostrates
himself, and his second labor,*

*With
Continuall Appreciations of
all Happiness.*



THE CONTENTS and Subject of euery Epistle.

DECAD. III.

- EP. I. To M^r. SMITH, & M^r. ROB.
*Ringleaders of the late separation,
at Amsterdam : Setting foorth
their iniurie done to the Church,
the iniustice of their cause, &c.* I
- EP. II. To S^r. ANDREVV ASTELEY.
*A Discourse of our due preparati-
on for death; and the meanes to
sweeten it.* II
- EP. III. To M^r. SAM. BVRTON.
*Of the triall and choice of the true
religion: iustifying of all religions,
the Christian; of all Christian, the
reformed.* 21
- EP. IV. To M^r. EDMVND SLEIGH.
*Of the hardnesse of true Christia-
nity, and the abundant recompense
in the pleasures and commodities
thereof.* 45

THE CONTENTS.

- Ep. V. To M^r. W. L.
*Expostulating the cause of his un-
settlednesse in religion: where is
shewed that our dissensions are no
sufficient ground of his suspension.* 55
- Ep. VI. To S^r. EDMUND LVCY.
*Of the different degrees of glory,
and our mutuall knowledge aboue.* 65
- Ep. VII. To M^r. T. L.
*Advising concerning the matter of
diuorce in the case of knowne adul-
terie.* 75
- Ep. VIII. To M^r. ROBERT HAYE.
*Of the continual exercise of a Chri-
stian: wherby he may be preservued
from hardnesse of heart, &c.* 83
- Ep. IX. To M^r. I. F. Merch.
*Of the lawfulness of conuersation
and trade with Infidels and Heret-
ikes; how farre it holdeth, and
wherein.* 91
- Ep. X. To the Gentlemen of his High-
nesses Court.
*A description of a good and faith-
full Courtier.* 99



EPIST. I.

To M^r. Smith, and M^r. Rob.
Ring-leaders of the late separation;
at AMSTERDAM.

E.P. I. Setting foorth their iniurie done to
the Church, the iniustice of their
cause, and fearefulness of their of-
fence. Censuring and aduising them.

Vee heare of your
separation , and
mourn ; yet not so
much for you, as
for your wrong :
you could not doe
a greater iniurie to your mother ,

B than

than to flee from her. Say she were poore, ragged, weake; say she were deformed; yet she is not infectious: Or if shēc were, yet shēe is yours. This were cause enough for you, to lament her, to pray for her, to labor for her redresse, not to auoid her: This vnnaturalnesse is shamefull; and more hainous in you, who are reported not parties in this euill, but authors. Your flight is not so much, as your mis-guidance. Plead not: this fault is past excuse: If wee all should follow you, this were the way of a Church (as you plead) imperfect, to make no Church; and of a remedy, to make a disease. Still the fruit of our charitie to you, is besides our grieve, pitie. Your zeale of truth hath mis-led you, and you others: A zeale, if honest, yet blind-folded, and led by selfe-will: Oh

that

that you loued Peace, but halte so well as Truth : then, this breach had neuer beeene : and you that are yet brethren, had bee ne still compani-ons. *Goe out of Babylon*, you say ; The voice not of Schisine , but of holinessse. Know you where you are ? Looke about you , I beseech you, looke behinde you ; and see if wee haue not left it vpon our backs. She her selte feeles , and sees that shee is abandoned : and complaines to all the world, that wee haue not onely forsaken , but spoiled her ; and yet you say, *Come out of Babylon*. And except you will be willingly blinde ; you may see the heaps of her altars, the ashes of her Idols, the ruines of her monuments, the condemnation of her errours , the reuenge of her abominations. And are wee yet in *Babylon*? Is *Babylon* yet amongt vs ?

B 2 Where

Where are the maiue buildings of that accursed Citie ; those high and proud Towers of their vniuersal Hierachy , infallible iudgement, dispensation with lawes of G o d , and sins of men ; disposition of Kingdomes, deposition of Princes , parting stakes with God in our conuer-sion, through freedome of will ; in our saluation, through the merit of our workes ? Where are those rotten heapes (rotten, not through age, but corruption) of transubstantiating of bread, adoring of Images, multitude of Sacraments, power of indulgences , necessitie of confessi-ons, profit of pilgrimages, constrained and approued ignorance, vn-knownen deuotions ? Where are those deepe vaults (if not mines) of Penances and Purgatories, & what-soeuer hath beene deuised by those

Pope-

Popelings, whether profitable or glorious, against the Lord, and his Christ ? Are they not all raced, and buried in the dust ? Hath not the maiestie of her gods, like as was done to *Mythra*, and *Serapis*, beene long agone offered to the publike laughter of the vulgar ? What is this but to goe, yea to run (if not to fly) out of *Babylon* ? But (as euery man is an hearty Patron of his owne actions, and it is a desperate cause that hath no plea) you allege our conforting in Ceremonies, and say still wee tarry in the suburbs : Grant that these were as ill, as an enemie can make them, or can pretend them : You are deceiued, if you thinke the walles of *Babylon* stand vpon Ceremonies. Substantiall errors are both her foundation, and frame. These rituall obseruations

are not so much as Tile and Reed, rather like to some Fane vpon the roofe; for ornament, more than vse: Not parts of the building, but non-necessary appendances. If you take them otherwise, you wrong the Church; if thus, and yet depart, you wrong it and your selfe: As if you would haue perswaded righteous *Lot*, not to stay in *Zoar*, because it was so neere *Sodome*. I feare, if you had seen the mony-changers in the Temple, how euer you would haue praid, or taught there: Christ did it, not forsaking the place, but scourging the offenders: And this is the valour of Christian teachers, to oppose abuses, not to run away from them: Where shall you not thus finde *Babylon*? Would you haue run from *Geneua*, because of her wafers? Or from *Corinth*, for her disordred

Ioue-

loue-feasts ? Either run out of the world, or your flight is in vaine. If experience of change teach you not, that you shall finde your *Babylon* euery where, returne not. Compare the place you haue left, with that you haue chosen ; let not feare of seeming to repente ouer-soone, make you partiall. Lo, there a common harbour of all opinions, of all heresies ; if not a mixture : Heere you drew in the free and cleere aire of the Gospell, without that odious composition of *Iudaisme*, *Arianisme*, *Anabaptisme* : There you liue in the stench of these and more. You are vnworthy of pitie, if you will approoue your miserie. Say if you can, that the Church of *England* (if shee were not yours) is not an heauen, to *Amsterdam*. How is it then, that our gnats are harder to swal-

low , than their camels ? and that whiles all Christendome magnifies our happiness , and applauds it ; your handfull alone, so detests our enormities , that you despise our graces ? See whether in this you make not God a losēr . The thanke of all his fauors is lost, because you want more : and in the meane time, who gaines by this sequestration, but *Rome* and *Hell* ? How doe they insult in this aduantage , that our mothers owne children condemne her for vncleane , that wee are daily weakned by our diuisions, that the rude multitude hath so palpable a motiue to distrust vs ? Sure, you intended it not : but, if you had beene their hired Agent , you could not haue done our enemies greater seruice. The G O D of heauen open your eies, that you may see the vnu-

iustice

iustice of that zeale which hath transported you ; and turne your heart to an indeuour of al Christian satisfaction : Otherwise your soules shall finde too late, that it had been a thousand times better to swallow a Ceremonie, thā to rend a Church: yea , that euен whoredomes and murders shal abide an easier answer than separation.

I haue done , if onely I haue aduis'd you of that fearful threatning of the wise man : *The eie that mocketh his father , and despises the gouernment of his mother , the rauens of the riuer shall picke it out , and the yoong Eagles eat it.*

(**)

To



To S^r. Andrew Asteley.

E P. II. *A Discourse of our due preparation for death, and the meanes to sweeten it to vs.*

SInce I saw you, I saw my father die : how boldly and merrily did hee passe thorow the gates of death , as if they had had no terror , but much pleasure ! Oh that I could as easily imitate , as not forget him ! We know we must tread the same way ; How happy , if with the same minde ? Our life as it giues way to death , so must make way for it : It will be, tho we will not : it will not

be

be happy , without our will, without our preparation. It is the best and longest lesson, to learne how to die ; and of surest vse : which alone if we take not out, it were better, not to haue liued. Oh vaine studies of men , how to walke thorow *Rome* streets all day in the shade ; how to square circles , how to value vp the celestiall motions , how to correct miswritten copies , to fetch vp olde words from forgetfulness , and a thousand other like points of idle skill ; whiles the maine care of life and death is neglected ! There is an arte of this, infallible, eternall, both in truth, and vse : for tho the means be diuers , yet the last act is still the same , and the disposition of the soule need not be other : it is all one whether a feuer bring it, or a sword ; wherein yet , after long profession

of

of other sciences I am still (why should I shame to confess ?) a learner ; and shall be (I hope) whilst I am : yet it shal not repent vs, as diligent scholars repeat their parts vnto ech other, to be more perfect ; so mutually to recall some of our rules of well dying : The first whereof is a consonable life : The next, a right apprehension of life, and death : I tread in the beaten path , doe you follow mee. To liue holily is the way to die safely ; happily : If death be terrible , yet innocence is bolde, and will neither feare it selfe, nor let vs feare ; where contrariwise wickednesse is cowardly , and can not abide either any glimpse of light, or shew of danger. Hope doth not more draw our eyes forward , than conscience turnes them backward, and forces vs to looke behinde vs ;

affrighting

affrighting vs euuen with our past euils. Besides the paine of death, euery sinne is a new fury to torment the soule, and make it loth to part. How can it chuse, when it sees on the one side, what euill it hath done, on the other, what euill it must suffer? It was a cleare heart (what els could doe it?) that gaue so bolde a forehead to that holy Bishop, who durst on his death bed professe, I haue so liued, as I neither feare to die, nor shame to liue. What care wee when wee be found, if well doing? what care wee how suddenly, when our preparation is perpetuall? what care we how violently, when so many inward friends (such are our good actions) giue vs secret comfort? There is no good Steward, but is glad of his Audit; his strait accounts desire nothing more

than

than a discharge : only the doubtfull and vntrustie feares his reckoning. Neither only doth the want of integritie make vs timorous , but of wisdome, in that our ignorance can not equally value , either the life which wee leaue , or the death wee expect. Wee haue long conuerced with this life, and yet are vnacquainted : how should wee then know that death we neuer saw ? or that life which followes that death ?

These cottages haue beeene ruinous , and wee haue not thought of their fall : our way hath been deepe , and we haue not looked for our rest. Shew mee euer any man that knew what life was, and was loth to leaue it ? I will shew you a prisoner that would dwell in his Gaole , a slau[e] that likes to be chained to his Galley : what is there heere, but darke-

nesse

nesse of ignorance, discomfort of e-
uents, impotency of body, vexati-
on of conscience, distemper of pas-
sions, complaint of estate, feares and
sense of euill, hopes and doubts of
good, ambitious rackings, couetous
toiles, enuious vnderminings, irke-
some disappointments, wearie sa-
tieties, restlesse desires, and manie
worlds of discontentments in this
one ? What woonder is it that wee
would liue ? we laugh at their choice
that are in loue with the deformed ;
And what a face is this we dote vp-
on ? See if sinnes, and cares, and
crosses, haue not (like a filthy mor-
phew) ouerspread it, and made it
loathsome to all iudicious eyes. I
maruell then, that any wise men
could be other but Stoicks, & could
haue any conceit of life, but con-
temptuous ; not more for the mise-

rie

rie of it, while it lasteth, than for the
not lasting : we may loue it, we can
not holde it : What a shadow of a
smoake, what a dreame of a shadow
is this, we affect? Wise *Salomon* sayes
there is a time to be borne, and a
time to die : you doe not heare him
say, a time to live. What is more
flitting than time? yet life is not long
enough to be worthie the title of
time. Death borders vpon our birth,
and our cradle stands in our graue.
We lament the losse of our parents :
how soone shall our sonnes bewaile
ours? Loe, I that write this, and you
that reade it ; how long are we here?
It were well, if the world were as
our tent, yea as our Inne ; if not to
lodge, yet to bait in : but now it is
only our thorow-faire, one genera-
tion passeth, another commeth ;
none stayeth. If this earth were a

C paradise,

paradise, and this which we call our life were sweet as the ioyes aboue; yet how should this ficklenesse of it coole our delight? Grant it absolute; who can esteeme a vanishing pleasure? How much more now, when the dammes of our hony are lost in potinds of gall; when our contentments are as farre from sinceritie as continuance? Yet the true apprehension of life (tho' ioyned with contempt) is not enough to settle vs, if either we be ignorant of death, or ill perswaded: for if life haue not woorth enough to allure vs, yet death hath horror enough to affright vs. He that would die cheerfully, must know death his friend: what is hee but the faithfull officer of our Maker, who euer smiles or frownes with his Master & neither can either shew or nourish enuitie,

where

where God fauors : when he comes
fiercely , and pulles a man by the
throat , and summons him to hell,
who can but tremble ? The messen-
ger is terrible , but the message
worse : hence haue risen the miser-
able despaires , and furious rauing
of the ill conscience ; that findes no
peace within , lesse without . But
when hee comes sweetly , not as an
executioner , but as a guide to glo-
rie , and profers his seruice , & shewes
our happinesse , and opens the dore
to our heauen ; how worthy is hee
of entertainment ? how worthy of
gratulation ? But his salutation is
paintfull , if courteous ; what then ?
The Physitian heales vs , not with-
out paine ; and yet we reward him .
It is vnthankfulnesse to complaine,
where the answer of profit is excess-
sive . Death paineth : how long ?

how much ? with what proportion to the sequell of ioy ? O death, if thy pangues be grieuous, yet thy rest is sweet. The constant expectation that hath possessed that rest, hath already swallowed those pangs, and makes the Christian at once wholly dead to his paine , wholly aliue to his glory. The soule hath not leasure to care for hir suffering, that beholds hir crowne ; which if she were inioined to fetch thorow the flames of hell, her faith would not sticke at the condition.

Thus in briefe, he that liues Christianly, shall die boldly ; hee that findes his life short and miserable, shall die willingly ; he that knowes death, and foresees glory, shall die cheerefully and de-sirously.



To M. SAMUEL BVRTON,
Archdeacon of Gloucester.

E.P. III. *A Discourse of the triall and choice
of the True Religion.*

Sir : This Discourse intyned
by you, I send to your censure,
to your disposing ; but to the
use of others. Upon your
charge I haue written it for the Wauering :
If it seeme worthy, communicate it ; els, it is
but a dash of your pen. I feare only the bre-
uitie : a Volume were too little for this Sub-
iect. It is not more yours, than the Author.
Farewell.

WE do not more affect varie-
tie in all other things , than

we abhorre it in Religion. Euen those which haue held the greatest falsehoods , holde that there is but one truth. I neuer read of more than one Heretike, that held all Heresies true ; neither did his opinion seeme more incredible , than the relation of it. God can neither be multiplied , nor Christ diuided : if his coat might be parted , his body was intire. For that then all fides challenge Truth, and but one can possesse it ; let vs see who haue found it , who injoy it.

There are not many Religions that striue for it , tho many opinions. Every heresie , albee fundamantall , makes not a religion. We say not , The Religion of *Arrians*, *Nestorians*, *Sabellians*, *Macedonians*, but The Sect or Heresie. No opinion challenges this name in our usuall

speech,

Speech, (for I discusse not the proprietie) but that which arising from many differences, hath settled it self in the world vpon her owne principles, not without an vniversall division : Such may soone bee counted : Tho it is true, there are by so much too many, as there are more than one. Fiue religions then there are by this rule, vpon earth ; which stand in competition for truth, *Iewish*, *Turkish*, *Greekish*, *Popish*, *Reformed*; whereof each pleads for it selfe, with disgrace of the other. The plaine Reader doubts, how he may fit Judge, in so high a plea : G O D hath put this person vpon him ; while hee chargeth him to trie the spirits ; to retaine the good, reiect the euil : If still he plead with *Moses*, insufficiency ; let him but attend, God shall decide the case in his si-

lence, without difficulty. The Jew hath little to say for himselfe, but impudent denials of our Christ, of their Prophecies : whose very refusall of him, more strongly prooues him the true Messias : neither could he be iustified to be that Sauiour, if they reiected him not : since the Prophets foresaw, and foretold, not their repelling of him onely, but their reviling. If there were no more arguments, God hath so mightilie confuted them from heauen, by the voice of his iudgement, that all the world hisseth at their conuiction. Loe, their very sinne is capitallie written in their desolation, & contempt. One of their owne late Doctors seriously expostulates in a relenting Letter to another of his fellow Rabbins, what might bee the cause of so long and desperate a ru-

ine

ine of their *Israel*; and comparing their former captiuities with their former sinnes, argues (and yet fears to conclude) that this continuing punishment, must needs be sent for some sinne so much greater than Idolatrie, oppression, Sabath-breaking; by how much this plague is more grievous than all the other: Which, his feare tells him (and hee may beleue it) can be no other, but the murder, and refusal of their true Messias. Let now all the Doctours of those obstinate Synagogues, answer this doubt of their owne obiecting: But how past al contradiction is the ancient witnessse of all the holy Prophets, answered and confirmed by their euents? whose foresayings verified in all particular issues, are more than demonstratiue. No Art can describe a thing past,
with

with more exactnesse, than they did this Christ to come. What circumstance is there, that hath not his prediction? Haue they not fore-written, who should be his mother; A Virgin : Of what tribe ; of *Iuda*: Of what house ; of *David*: What place ; *Bethleem*: What time ; when the scepter should be taken from *Iuda*: Or after sixtie nine weekes ; What name ; *Iesus, Immanuel* : What habitation ; *Nazareth* : What harbinger ; *John, the second Elias*: What his busynesse ; to preach, saue, deliuer : What entertainment ; reiection : What death ; the Crosse : What maner ; piercing the body , not breaking the bones : What companie ; amidst two wicked ones : Where ; at *Jerusalem* : Where abouts ; without the Gates : With what words ; of imploration :: What

draught;

draught; of vineger and gall : Who
washis Traitor, and with what suc-
cess? If all the Synagogues of the
Circumcision , all the gates of Hell,
can obscure these evidences, let me
be a proselyte. My labour heerein
is so much lesse, as there is lesse dan-
ger of Iudaisme. Our Church is well
rid of that accursed nation , whom
yet *Rome* harbors, and, in a fashion,
graces ; whiles in stead of spitting
at, or that their *Neapolitan* correction
whereof *Gratian* speakes ; the Pope
solemnly receiues at their hands,
that Bible which they at once ap-
proue, and ouerthrow. But would
G O D there were no more *Jewes*
than appeare. Euen in this sense al-
so hee is a *Jew* , that is one within:
plainly , whose heart doth not sin-
cereley confess his Redeemer. Tho
a Christian *Jew* , is no other than an

Atheist;

Atheist ; and theretore must bee scourged else-where. The *Iew* thus answered : The *Turke* stands out for his *Mahomet*, that coufening *Arabian*, whose religion (if it deserue that name) stands vpon nothing but rude ignorance, and palpable imposture. Yet loe heere a subtle Diuell, in a grosse religion : For when hee saw that he could not by single twists of Heresie pull downe the well-built wals of the Church ; he winds them all vp in one Cable, to see if his cord of so many folds might happily preuaile : raising vp wicked *Mahomet*, to denie with *Sabellius* the distinction of persons, with *Arrius* Christis diuinite, with *Macedonius* the Deitie of the Holy Ghost, with *Sergius* two wils in Christ, with *Marcion* Christis suffering : And these policies secondeed with violence , how haue they

wasted

wasted Christendome ? O damnable mixture ; miserably successfull ! which yet could not haue been, but that it meets with sottish clients, and sooths vp nature, and debarres both all knowledge, and contradiction. What is their *Alcoran*, but a fardell of foolish impossibilities ? Whosoeuer shall heare me relate the Stories of Angell Adriels death, Seraphuels trumpet, Gabriels bridge, Harroth and Marroths hanging, the moones descending into Mahumets sleeve, the Litter, wherein hee saw God carried by eight Angels; their ridiculous and swinish Paradise, and thousands of the same bran ; would say, that *Mahomet* hoped to meet either with beasts, or mad men. Besides these barbarous fictions, behold their lawes, full of licence, full of impiety : In which, reuenge is encouraged,

encouraged, multitude of wifes allowed, theft tolerated ; & the frame of their opinions such, as well bewraies their whole religion to bee but the hungryll issue of an *Asian*, *Iew*, *Nestorian*, and *Arabian*. Amongst of many seeds, and all accursed ; In both which regards, nature her selfe, in whose brest God hath written his royll Law (tho in part, by her defaced) hath light enough to condemne a *Turke*, as the worst Pagan. Let no man booke for further disproofe. These follies, a wise Christian wil scorne to confute, and scarce vouchsafe to laugh at.

The Greekish Church (so the Russes terme them selues) put in the next claim : but with no better successe : whose infinite Clergy affords not a man that can give either reason or account of their own

doctrines. These are the basest dregs
of all Christians, so wee fauourable
terme them; tho^t they perhaps in
more simplicitie than wilfulness,
will admit none of all the other
Christian world to their font, but
those, who in a solemn renunciati-
on spit at, and abiure their former
God, Religion, Baptisme : yet per-
aduenture wee might more iustly
terme them *Nicolaianes*, for that be-
seure Saint (if a Saint; if honest) by
an unequall division, findes imbre
homage from them than his master.
These are as ignorant as Turks, as
idolatrous as Heathens, as obstinate
as Jewes, and more superstitious
than Papists. To speake ingenu-
ously from that I haue heard; and
read; if the worst of the Romish re-
ligion, and the best of the Moseau-
rith be compared, the choice will

be

be hard whether should be lesse ill. I labour the lesse in all these , whose remotenesse and absurditie secure vs from infection , and whose onclie name is their confutation. I descend to that maine riuall of Truth, which creeps into our bosome , and is not lesse neere than subtle , the religion (if not rather the faction) of Papism; whose plea is importunate , and so much more dangerous , as it carries fairer probabilitie. Since then of all Religions the Christian obteineth, let vs see of thosē that are called Christian, which should command assent and profession. Every religion beares in hir lineaments the image of hir parent: the true Religion therefore is spirituall, and looks like God in hir puritie : all false religions are carnall, and carrie the face of Nature, their mother, and of him

whose

whose illusion begot them, Satan. In summe, Nature neuer conceiued any which did not fauour her, nor the Spirit any which did not oppugne her. Let this then be the Lydian stone of this triall ; we need no more. Whether Religion soever doth more plausibly content Nature, is false; whether giues more sincere glory to God, is his Trueth. Lay aside preiudice : Whither I beseech you tendeth all Popery, but to make Nature either vainly proud, or carelesly wanton ? What can more aduaunce her pride, than to tell her, that shee hath in her own hands freedome enough of will (with a little preuention) to prepare hirselfe to her iustification ; that shee hath (whereof to reioyce) some-what, which shee hath not receiued ; that if God please but to vnfetter her,

she can walke alone? She is insolent enough of her selfe; this flattery is enough to make her mad of conceit. After this; That if God will but beare halfe the charges by his cooperation , she may vndertake to merit her owne glory , and braue God in the prooef of his most accurate iudgement ; to fulfill the whole royall law ; and that from the superfluitie of her owne satisfactions she may be abundantly beneficiall to her neighbors ; that naturally without faith a man may do some good works ; that we may repose confidence in our merits. Neither is our good only by this flattery extolled, but our ill also diminished : our euils are our sinnes ; some of them (they say) are in their nature veniall, and not worthy of death ; more, that our originall sinne , is but the

want

want of our firſt iuſtice ; no guilt of our firſt-fathers offence , no inherent ill diſpoſition ; and , that by Baptiſmall water is taken away what-euer hath the nature of ſinne ; that a meere man (let mee not wrong S. Peters ſucceſſor in ſo terming him) hath power to remit both puniſhment and ſinne , paſt and future ; that many haue ſuffered more than their ſinnes haue required ; that the ſufferings of the ſaints added to Chriſts paſſions , make vp the treaſure of the Church , that ſpirituall Eschequer ; whereof their Bishop muſt keepe the key , and make his friends. In all theſe the gaine of Na- ture (who ſees not) is Gods loſſe : all her brauery is ſtoll'dn from aboue : beſides thoſe other direct deroga- tions from him ; that his Scriptures are not ſufficient ; that their origi-

nall fountaines are corrupted, and the streames run clearer; that there is a multitude (if a finite number) of Mediatours. Turne your eyes now to vs, and see contrarily how wee abase Nature, how wee knead hir in the dust; spoiling hir of hir proud ragges, loading hir with reproches; and giuing glorie to him that sayes he will not giue it to another; whiles wee teach, that wee neither haue good, nor can do good of our selues; that wee are not sicke or fetred, but dead in our sinne; that we can not moue to good, more than we are moued; that our best actions are faulty, our satisfactions debts, our deserts damnation; that all our merit is his mercy that saues vs; that euery of our finnes is deadly, euery of our natures originally depraued, and corrupted; that no water can

intirely

intirely wash away the filthinesse of our concupiscence ; that none but the blood of him that was God, can cleanse vs ; that all our possible sufferings are below our offences ; that Gods written Word is all-sufficient to informe vs, to make vs both wise and perfect ; that Christ's mediation is more than sufficient to saue vs, his sufferings to redeeme vs, his obedience to enrich vs. You haue seenie how Papistry makes Nature proud ; now see how it makes hir lawlesse and wanton : while it teacheth (yet this one , not so vniversally) that Christ died effectually for all ; that in true contrition an expresse purpose of new life is not necessary ; that wicked men are true members of the Church ; that a leaud mif-creant or infidell in the busynesse of the Altar partakes of the true body and

blood of Christ, yea (which a shame to tell) a brute creature ; that men may saue the labour of searching, for that it is both easie and safe (with that Catholike Collier) to beleue with the Church, at a venture : more than so, that deuotion is the seed of ignorance ; that there is infallibility annexed to a particular place and person ; that the bare act of the Sacraments conferres grace without faith ; that the meere signe of the Crosse made by a Iew or Infidell, is of force to driue away diuels ; that the sacrifice of the Masse in the very worke wrought, auailles to obteine pardon of our sinnes, not in our life only, but when we lie trying in Purgatorie ; that wee need not pray in faith to be heard, or in vnderstanding ; that almes giuen merit heauen, dispose to iustification , satisfie God

for

for sinne ; that abstinence from some meats & drinks is meritorious ; that Indulgences may be granted to dispense with all the penance of sinnes afterward to be committed ; that these by a liuing man may be applied to the dead ; that one man may deliuere anothers soule out of his purging tormentes : and therefore , that hee who wants not either money , or friends , need not feare the smart of his sinnes . O religion sweet to the wealthy , to the needy desperate ! Who will now care henceforth how sound his deuotions be , how leaud his life , how hainous his sinnes , that knowes these refuges ? On the contrary , we curbe Nature , we restraine , wee discourage , wee threaten hir , teaching hir not to rest in implicit faiths , or generall intentions , or externall actions of pietie ,

or presumptuous dispensations of men ; but to striue vnto sincere faith, without which wee haue no part in Christ, in his Church, no benefit by Sacraments, prayers, fastings, beneficences : to set the hart on worke in al our deuotions, without which the hand & tongue are but hypocrites : to set the hands on workē in good actions , without which the presuming heart is but an hypocrite : to expect no pardon for sinne before we commit it, and from Christ alone when we haue committed it, and to repent before we expect it : to hope for no chaffering , no ransome of our soules from below, no contrary change of estate after dissolution : that life is the time of mercy , death of retribution. Now let me appeale to your soule, and to the iudgement of all the world , whether of these

two religions is framed to the humor of nature : yea let me but know what action Popery requires of any of hir followers, which a meere Naturalist hath not done , can not do ? See how I haue chosen to beat them with that rod wherwith they thinke we haue so often smarted : for what cauill hath beene more ordinary agaist vs, than this of ease and libertie , yea licence giuen and taken by our religion ? together with the upbraiding of their owne strict and rigorous austerenesse ? Where are our penall works, our fastings, scourges, haire-cloth, weary pilgrimages, blushing confessions, solemn vowes of willing beggery and perpetuall continency ? To do them right, we yeeld; in all the hard works of will-worship they goe beyond vs ; but (lest they should insult in the victo-

(rie)

rie) not so much as the Priests of Baall went beyond them. I see their whips : shew mee their kniues. Where did euer zealous Romanist lance and carue his flesh in deuotion? The Baalites did it, and yet neuer the wiser, neuer the holier. Either therefore this zeale in works of their owne deuising makes them not better than we, or it makes the Baalites better than they : let them take their chðice. Alas, these difficulties are but a colour to auoid greater: No, no, to worke our stubburne wills to subiection, to draw this vntoward flesh to a sincere cheerefulness in Gods seruice : to reach vnto a sound beleefe in the Lord Iesus, to pray with a true hart, without distraction, without distrust, without mis-conceit : to keep the heart in continuall awe of God:

These

These are the hard tasks of a Christian, worthy of our sweat, worthy of our reioycing: all which that Babylonish religion shiftest off with a carelesse fashionablenesse , as if it had not to do with the soule. Giue vs obedience: let them take sacrifice. Do you yet look for more euidence? looke into particulars , and satisfie your selfe in Gods decision, as *Optatus* aduised of olde. Since the goods of our father are in question, whither should wee goe but to his Will and Testament ? My soule beare the danger of this bold assertion : If we erre, we erre with Christ and his Apostles. In a word , against all staggering, our Sauiours rule is sure and eternall : *If any man will doe my Fathers will , he shall know of the doctrine whether it be of God.*

To



To M^r. Edmund Sleigh.

E.P. IV. *A discourse of the hardnesse of Christianity, and the abundant recompence in the pleasures and commodities of that profession.*



Ow hard a thing is it (deare vnkle) to bee a Christian ! Perhaps o-
thers are lesse dull, and
more quiet ; more waxen to the im-
pressions of grace, and lesse trouble-
some to themselues. I accuse none,
but whom I know , and whom I
dare, my selfe. Euen easie busines-
ses are hard to the weake : let others
boast ;

boast ; I must complaine. To keepe our station is hard, harder to moue forward : One while I scarse restrain my vnruly desires, from euill ; ofter, can finde no lust to good. My hart will either be vaine, or sullen : when I am wrought with much sweat to detest sinne, and distaste the world ; yet who shall raise vp this drosse of mine to a spirituall ioy ? Sometimes I purpose well ; and if those thoughts (not mine) begin to lift mee vp from my earth ; loe, hee that rules in the aire, stoopes vpon me with powerfull tentations, or the world puls me downe with a sweet violence ; so as I know not whether I bee forced, or perswaded to yeeld. I finde much weakness in my selfe, but more treachery. How willing am I to be deceipted ! How loth to bee altered ! Good duties seeme harsh, and can

hardly

hardly escape the repulse, or delay of excuses; and not without much strife grow to any relish of pleasure, and when they are at best, cannot auoid the mixture of many infirmities: which do at once disquiet, and discourage the minde, not suffering it to rest in what it would haue done, and could not. And if after many sighs, and teares, I haue attained to doe well, and resolute better; yet this good estate is far from constant, and easily inclining to change. And whiles I striue, in spight of my naturall fickleness, to hold my own with some progresse, and gaine; what difficulty doe I finde, what opposition? O G O D, what aduersaries hast thou prouided for vs weak men! what incounters! Malicious and subtle spirits, an alluring world, a serpentine and

stubborne

stubborne nature: Force and fraud
doe their worst to vs ; sometimes
because they are spirituall enemies,
I see them not, and complaine to
feeke them too late : Other-whiles
my spirituall eies see them with a-
mazement, and I (like a cowardly
Israelite) am ready to flee , & plead
their measure, for my feare : Who is
able to stand before the sons of An-
nak ? Some other times I stand still,
and (as I can) weakly resist; but am
foyled with indignation, & shame ;
Then againe I rise vp , not without
baſtaſhelle and ſcorne : and with
more hearty reſiſtance preuaile, and
triumph : when ere long ſurprized
with a ſudden & vnwarneſed affault,
I am carried away captiue, whither
I would not : and mourning for my
diſcomfiture, ſtudy for a feeble re-
uenge : My quarrell is good, but

my

my strength maintaines it not : It is now long ere I can recover this ouerthrow, and finde my selfe whole of these wounds. Beside suggestions , crosses fall heauy, and worke no small distemper in a minde faint and vnsettled, whose law is such, that the more I grow the more I beare ; and not seldome , when God giues me respite, I afflict my selfe : either my feare faineth euils , or my vnrule passion raise tumults within me, which breed much trouble, whether in satisfying or supressing : nor to speake, that sinne is attended , besides vnquietnesse, with terror.

Now you say , Alas Christianitie is hard : I grant it ; but gainfull and happy. I contemne the difficultie, when I respect the aduantage. The greatest labours that haue answerable requitals, are lesse than the least

that haue no regard. Beleue mee, when I looke to the reward, I would not haue the worke easier. It is a good Master whom we serue, who not only payes, but giues ; not after the proportion of our earnings, but of his owne mercy. If euery paine that we suffer were a death, and euerie crosse an hell, wee haue amends enough. It were iniurious to complaine of the measure, when we acknowledge the recompence. Away with these weake dislikes : tho I shoule buy it dearer, I would be a Christian. Any thing may make me out of loue with my selfe ; nothing with my profession : I were vnworthy of this fauour, if I could repent to haue endured : herein alone I am safe, herein I am blessed. I may be all other things, and yet with that dying Emperour complaine ; with

my

my last breath, *That I am no whit the better*: let mee be a Christian, I am priuiledg'd from miseries; hell can not touch me; death can not hutt me. No euill can arrest mee while I am vnder the protection of him, which ouer-rules all good and euill: yea; so soone as it touches me, it turnes good; and being sent and suborned by my spirituall aduersaries to betray me, now in an happy change it fights for mee, and is druien rather to rebell, than wrong mee. It is a bolde and strange word: No price could buy of mee the gaine of my sinnes: That, which while I repented, I would haue expiated with blood; now after my repentance I forgoe not for a world; the fruit of hauing sinned, (if not rather, of hauing repented.) Besides my freedome, how large is my possession?

All good things are mine, to challenge, to inoy. I can not looke beyond my owne, nor besides it; and the things that I can not see, I dare claime no lesse. The heauen that roles so gloriously aboue my head is mine, by this right: yea those celestiall spirits, the better part of that high creation, watch me in my bed, guard me in my wayes, shelter me in my dangers, comfort me in my troubles, and gare ready to receiue that soule which they haue kept.

What speake I of creatures? The God of spirits is mine, & by a sweet and secret vnyon I am become an heire of his glory, yea (as it were) a limme of himselfe. O blessednesse! worthie of difficultie, worthie of paine: What thou wilt, Lord, so I may be thine, what thou wilt. When I haue done all, when I haue suffe-

red

red all , thou exceedest more than I
want. Follow me then (deare vnkle)
or (if you will) leade mee rather (as
you haue done) in these steps, and
from the rough way , looke to the
end : Ouerlooke these trifling grie-
uances , and fasten your eyes vpon
the happy recompense , and see if
you can not scorne to complaine.
Pitie those that take not your paines;
and persist with courage,till you
feele the weight of your
crownē.



the first time. It is
 (a) a *multiple* and (b)
 (c) a *single*.
 In the first case, the
 subject is divided into
 two or more parts, each
 having a different
 function. In the second
 case, the subject is
 kept intact, but
 it is divided into
 two or more
 independent parts.
 Now to go into detail.

Multiple

The multiple subject
 is divided into
 two or more
 parts, each
 having a
 different
 function.
 This
 may
 be
 illustrated
 by
 the
 following
 examples:

(a) *Two men* are
 working at
 the
 same
 time.
 (b) *A man* and
a woman
 are
 working
 together
 at
 the
 same
 time.

(c) *Two men* and
two women
 are
 working
 together
 at
 the
 same
 time.

To M^r. W. L.

EPIST. V. Expostulating the cause of his unsetlednesse in religion, which is pleaded to be our dissensions : shewing the insufficiencie of that Motive , and comparing the estate of our Church heorein, with the Romish.

SWould I knew where to finde you , then I could tell how to take a direct aime ; whereas now , I must roue, and coniecture. To day you are in the tents of the Romanists ; to morrow in ours ; the next day betweene both , against both. Our aduersaries thinke you ours, wee theirs ; your conscience findes

you with both, and neither. I flatter yon not : this of yours is the worst of all tempers : heat and cold haue their vses ; lukewarmnesse is good for nothing, but to trouble the stomach. Those that are spiritually hot finde acceptation ; those that are starke cold, haue a lesser reckoning ; the meane betwecne both, is so much worse , as it comes neerer to good , and attaines it not. How long will you halt in this indifference ? Resolue one way, and know at last what you do hold ; what you should. Cast off either your wings or your teeth ; and loathing this Bat-like nature , be either a bird or a beast. To die wauering and vncertaine, your selfe will grant fearefull. If you must settle, when begin you ? If you must begin, why not now ? It is dangerous deferring that, whose

want

want is deadly , and whose opportunity is doubtfull : God crieth with *Iehu* , *Who is on my side* , *who* ? Looke at last out of your window to him , and in a resolute courage cast down this *Iezabel* that hath bewitched you . Is there any impediment , which delay will abate ? Is there any which a iust answer can not remoue ? If you had rather wauer , who can settle you ? But if you loue not inconstancie , tell vs why you stagger : Bee plaine , or els you will never be firm ; What hinderts you ? Is it our diuisions ? I see you shake your head at this , and by your silent gesture bewray this the cause of your distaste : Would God I could either denie this with trueth , or amend it with teares : But I grant it , with no lesse sorrow , than you with offence . This earth hath nothing more lament-

able

able, than the ciuill iarras of one
faith. What then? Must you desie
your mother, because you see your
brethren fighting? Their dissencion
is her griefe : Must shee lose some
sonnes, because some others quar-
rell? Do not so wrong your selfe in
afflicting her. Will you loue Christ
the lesse, because his coat is diuided?
Yea, let me boldly say ; The hem is
torn a little, the garment is whole ;
or rather it is fretted a little, not
torn ; or rather the fringe, not the
hem. Beholde, heere is one Christ,
one Creed, one Baptisme, one hea-
uen, one way to it ; in summe, one
religion, one foundation, and (take
away the tumultuous spirits of some
rigorous Lutherans) one heart : our
differences are those of Paul and
Barnabas, not those of Peter and Ma-
gus : if they be somme, it is well they

are

are no more ; if many, that they are not capitall. Shew me that Church, that hath not complained of distraction ; yea that family, yea that fraternitie, yea that man that alwayes agrees with himselfe. See if the Spouse of Christ , in that heauenly mariage-song doe not call him , a yong Hart in the mountaines of diuision. Tell me then, Whither will you goe for truth, if you will allow no truth, but where there is no diuision ? To Rome perhaps, famous for vnitie, famous for peace. See now how happily you haue chosen ; how well you haue sped : Loe there Cardinall Bellarmino himselfe, a witnesse aboue exception ; vnder his owne hand acknowledgeth to the world , and reckons vp two hundred thirty and seuen contrarieties of doctrine among the Romish Diuines ! What

need we more euidence? O the perfect accordance of Peters See ! worthe to be recorded for a badge of Truth. Let now all our aduersaries scrape together so many contradictions of opinions amongst vs; as they confess amongst themselves, and be you theirs. No, they are not more peaceable ; but more subtle ; they haue not lesse dissencion, but more smothered. They fight closely within doores, without noise ; all our frayes are in the field : would God we had as much of their cunning , as they want of our peace ; and no more of their policie, than they want of our Truth. Our strife is in ceremonies, theirs in substance; ours in one or two points, theirs in all. Take it boldly from him that dares auouch it, There is not one point in all Diuinitie (except those

wherein

wherein wee accord with them) wherein they all speake the same. If our Church displease you for differences, theirs much more ; vnlesse you will be either wilfully incredulous , or wilfully partiall : vnlesse you dislike a mischiefe the lesse for the secrecy. What will you do then? Will you be a Church alone ? Alas, how full are you of contradictions to your selfe ! how full of contrarie purposes ! How oft doe you chide with your selfe ! how oft doe you fight with your selte ! I appeale to that bosome which is priuy to those secret combats : beleue me not , if euer you finde perfect vnitie any where but aboue ; either go thither, and seeke it amongst those that triumph , or be content with what estate you finde in this warfaring number. Truth is in differences, as gold

in

in drosse, wheat in chaffe; will you cast away the best mettall, the best graine, because it is mingled with this offall? Wil you rather be poore and hungry, than bestow labor on the fanne, or the furnace? Is there nothing worth your respect, but peace? I haue heard that the interlacing of some discords graces the best Musicke; and I know not whether the very euill spirits agree not with themselues. If the bodie bee sound, what tho the coat be borne? or if the garment be whole, whatif the lace be vnrift? Take you peace; let me haue Truth; if I can nothau^e both. To conclude, Embrace those trueths that wee all holde, and it greatly matters not what you holde in those wherein wee differ; and if you loue your safetie, seeke rather grounds whereon to rest, than-ex-

cuses

cuses for your vnrest. If euer you
ooke to gaine by the truth , you
must both chuse it, and cleave to it:

Meere resolution is not enough ;
except you will rather
lose your selfe,
than it.



To

ग्रन्थालय द्वारा दिया गया अधिकारी का नाम
कृष्ण शर्मा एवं उसके बारे में कोई जानकारी नहीं।
प्राचीन विद्यालय के लिए इसका नाम
प्राचीन विद्यालय है।

१११२



To S^r. Edmund Lucy.

EPIST. VI. Discoursing of the different degrees
of heauenly glory; and of our mutu-
all knowledge of ech other aboue.



S those which never
were at home, now
after much heare-say
trauelling toward it,
askē in the way, What
maner of house it is, what seat, what
frame, what soile; so doe we in the
passage to our glorie: Wee are all
pilgrims thither; yet so as that some
haue lookt into it a farre thorow the
open windowes of the Scripture.
Go to then, whiles others are inqui-

F ring

ring about worldly dignities , and earthly pleasures, let vs two sweetly consult of the estate of our future happiness ; yet without presumptiōn , without curiositie. Amongst this infinite choice of thoughts , it hath pleased you to limit our Discourse to two heads. You aske first, if the ioyes of the glorified Saints shall differ in degrees. I feare not to affirme it . There is one life of all, one felicitie ; but diuers measures. Our heauen beginnes heere , and heere varies in degree. One Christian in ioyes God aboue another , according as his grace , as his faith is more : and heauen is still like it selfe, nor other aboue from that beneath. As our grace beginnes our glory, so it proportions it : Blessednes stands in the perfect operation of the best faculties ; about the perfectest ob-

iect;

ieet ; that is, in the vision, in the fruition of God. All his Saints see him, but some more clearly ; as the same Sunne is seene of all eyes, not with equall strength. Such as the eye of our faith was to see him that is invisible, such is the eye of our present apprehension to see as we are seene. Who sees not, that our rewards are according to our works ? Not for them, as on merit : Woe be to that soule which hath but what it earneth : but after them, as their rule of proportions : and these, how sensibly vnequall ? One giues but a cuppe of colde water to a Disciple , another giues his blood for the Master. Different works haue different wages, not of desert, but of mercie. Fiue talents well imployed , carry away more recompence than two ; yet both approued , both rewarded

with their Masters ioy. Who can sticke at this, that knowes those heauenly spirits (to whom we shall be like) are marshalled by their Maker into seuerall ranks? he that was rapt into their element, and saw their blessed orders, as from his owne knowledge, hath stiled them, *Thrones, Principalities, Powers, Domini-
ons.* If in one part of this Celestiall familie, the great Housholder hath thus ordered it, whv not in the other? yea euen in this hee hath instanced; *You shall sit on twelue Thrones, and iudge the twelue Tribes of Israel.* If he meane not some preheminence to his Apostles, how doth he answer, how doth he satisfie them? Yet more, *Lazarus* is in *Abrahams* bo-
some; therefore *Abraham* is more honored than *Lazarus*. I shall need no more proofs; if from heauen

you

you shall looke down into the great
Gulfe , and there see diuersitie of
torments according to the value of
sinnes. Equalitie of offences , you
acknowleage an idle Paradox of the
Stoicks : to holde vnequall sinnes e-
qually punished, were more absurd,
and more iniurious to Gods iustice :
There is but one fire, which yet o-
therwise burnes the straw , other-
wise wood and yron. He that made
and commands this dungeon, these
tortures , telles vs that the wilfully
disobedient shall smart with more
stripes ; the ignorant with fewer.
Yet so conceiue of these heauenly
degrees , that the least is glorious.
So doe these vessels differ , that all
are full : there is no want in any ,
no enuie. Let vs striue for a place ,
not striue for the order : How can
we wish to be more than happie ?

Your other Question is of our mutual knowledge aboue ; the hope whereof (you thinke) would giue much contentment to the necessitie of our parture ; for both we are loth not to know those whom we loue ; and we are glad to thinke we shall know them happy ; whereof (if it may comfort you) I am no lesse confident. If I may not go so farre as with the best of the Fathers , to say wee shall know one anothers thoughts , I dare say , our persons we shall ; our knowledge , our memory are not there lost , but perfected : yea I feare not to say we shall know both our miseries past , and the present sufferings of the damned . It makes our happiness not a little the sweeter , to know that wee were miserable , to know that others are and must be miserable : we shall

know

know them ; not feele them : Take heed , that you cleerely distinguish betwixt speculation , & experience . Wee are then farre out of the reach of euils : We may see them to comfort vs , not to affect vs . Who doubts that these eies shall see , and know the glorious manhood of our blessed Sauiour , aduanced aboue all the powers of heauen ? And if one body , why not more ? And if our elder brother , why no more of our spirituall fraternitie ? Yea , if the twelue thrones of those Judges of *Israel* , shall bee conspicuous ; how shall wee not acknowledge them ? And if these , who shall restraine vs from more ? You will easily grant , that our loue can neuer faile : Faith and hope giue place to sight , to present fruition : for these are of things not seene ; but loue is perpe-

tuall, not of God onely, but his
Saints : For nothing ceases, but our
earthly parts, nothing but what sa-
uours of corruption. Christian loue
is a grace , and may well challenge
a place in heauen : and what loue is
there, of what we know not ? More
plainly , If the three Disciples in *Ta-*
bork knew *Moses* and *Elias*, how much
more shall we know them in Gods
Sion ? Lastly, (for it is a letter, not a
volume , that I intended in this not
necessary, but likely discourse) that
famous parable can tell you , that
those which are in Hell, may know
singular and seuerall persons , tho
distant in place. The rich Glutton
knowes *Lazarus* and *Abraham*. I
heare what you say ; It is but a para-
ble : neither will I presse you with
the contrary authority of *Ambrose*,
Tertullian, *Gregory*, *Hierome*, or any

Father;

Father ; nor with that vniuersal rule of *Chrysostome* ; that those onely are parables , where examples are expressed , and names concealed : I yeeld it ; yet all holy parables haue their truths, at least their possibilties. Denie this , and you disable their vse, wrong their Author. Our Sauiour neuer said ought was done, that cannot be ; and shall then the damned retaine ought, which the glorified lose ? No man euer held that the soule was aduantaged by torment. Comfort you therefore in this ; you shall know, and bee knownen. But farre bee from hence all carnall and earthly thoughts ; as if your affections should be (as below) doubled to your wife or child. Nature hath no place in glory : heere is no respect of blood,none of marriage. This grosser acquain-

tance

tance and pleasure is for the Paradise of Turkes, not the Heauen of Christians. Heere is as no marriage, (saue betwixt the Lambe and his Spouse the Church) so no matrimoniall affections: You shall reioice in your glorified childe; not as your childe, but as glorified. In briefe, let vs so inquire of our companie, that aboue all things we striue to be there our selues, where we are sure, if we haue not what wee imagined,
 wee shall haue more than we could imagine.

(*,*)



To

To M^r. T. L.

Ep. VII. Concerning the matter of diuorce
in the case of apparent adulterie ;
aduising the innocent party of the
fittest course in that behalfe.



All intermeddling is attended with danger,
& cuer so much more,
as the bond of the parties contending is neerer,
and straiter : how can it then
want perill to iudge betwixt those
which are, or should be one flesh ?
yet great necessities require hazard.
My profession would iustly checke
me , if I preferred not your consci-

ence

ence to my owne loue. I pitie and lament, that your owne bosome is false to you ; that your selfe, with shame , and with sinne, are pulled from your selfe, and giuen to whom you would not : An iniurie that cannot bee paralleled vpon earth ; and such as may without our wonder, distract you : sleight crosses are digested with study, and resolutiōn ; greater, with time ; the greatest, not without study, time, counsell. There is no extreme euill, whose euaſions are not perplexed. I see here mischiefe on either hand : I see you beset , not with grieſes onely , but dangers. No man euer more truly held a Wolfe by the eare ; which he can neither stay , nor let goe , with safety. Gods ancient Law would haue made a quicke dispatch , and haue determined the case , by the
death

death of the offender, and the libertie of the innocent ; & not it alone : How many heathen Law-giuers haue subscribed to *Moses* ? *Arabians*, *Grecians*, *Romans*, yea very *Gothes*, the drags of Barbarisme, haue thought this wrong not expiable , but by blood. With vs , the easinesse of reuenge , as it yeelds frequence of offenses , so multitude of doubts : Whether the wronged husband should conceale , or complain : complaining , whether he should retain , or dismisse : dismissing , whether he may marry , or must continue single : not continuing single , whether he may receiue his owne , or chuse another : But your inquiries shalbe my bounds. The fact (you say) is too euident. Let me aske you ; To your selfe , or to the world ? This point alone must vary your proceedings.

dings. Publike notice requires publike discharge.: Private wrongs are in our owne power : Publike, in the hands of authority. The thoughts of our own brethes, while they smother themselues within vs, are at our command , whether for suppresing, or expressing: But if they once haue vented themselues by words, vnto others eares, now (as common strayes) they must stand to the hazard of censure : such are our actions. Neither the sword , nor the keies, meddle within doores ; and what but they without ? If fame haue laid hold on the wrong , prosecute it , cleere your name, cleere your house , yea Gods. Else you shall bee reputed a Pander to your owne bed : and the second shame shall surpass the first , so much as your owne fault can more blemish

you,

you, than another. If there were no more ; He is cruelly mercifull, that neglects his owne fame. But what if the sinne were shrouded in secrecie ? The lothsomenesse of vice consists not in common knowledge. It is no lesse hainous, if lesse talked of. Report giues but shame : God and the good soule detest close euils. Yet then, I aske not of the offense, but of the offender ; not of her crime , but her repentance. Shee hath sinned against Heauen , and you : But hath shee washed your polluted bed with her teares ? Hath her true sorrow beene no lesse apparent, than her sinne ? Hath shee peeced her old vow, with new protestations of fidelitie ? Doe you find her at once humbled, and changed ? Why should that care bee deafe to her praiers, that was open to her ac-

cusa-

cusations ? Why is there not yet place for mercy ? Why do we Christians live as vnder martiall law, wherein wee sinne but once ? Plead not authoritie : Civilians haue been too rigorous : the mercifull sentence of Divinitie shall sweetly temper humane severenesse. How manie haue we knownen the better for their sinne ? That *Magdalene* (her predecessor in filthinesse) had never loued so much, if she had not so much sinned. How oft hath Gods Spouse deserued a diuorce ? which yet still her confessions, her teares haue reversed. How oft hath that scroll beene written, and signed ; and yet againe cancelled, and torne, vpon submission ? His actions , not his words only, are our precepts : Why is man cruell , where God relents ? The wrong is ours only, for his sake;

with-

without whose law were no sinne.
If the Creditour please to remit the
debt , doe standers by complaine ?
But if she be at once filthy , and ob-
stinate , flie from her bed , as conta-
gious . Now your beneuolence is
adulterie ; you impart your bodie
to her , she her sinne to you : A dan-
gerous exchange ; An honest bodie
for an harlots sinne : Herein you are
in cause , that shee hath more than
one adulterer . I applaud the rigor of
those ancient Canons , which haue
stil roughly censured euен this cloak
of vice : As there is a necessitie of
charitie in the former , so of iustice
in this . If you can so loue your wifc
that you detest not her sinne , you
are a better husband than a Christi-
an , a better bawd than an husband .
I dare say no more vpon so generall
a relation ; good Phyfitians in dan-

G
gerous

gerous diseases dare not prescribe
on bare sight of vrine, or vncertainte
report, but will feele the pulse, and
see the symptomes, ere they resolute
on the receipt. You see how no nig-
gard I am of my counsels ; would
God I could as easily asswage
your griefe, as satisfie
your doubts.



To



To M^r. Robert Haye.

EP. IIX. *A Discourse of the continual exercise of a Christian, how he may keepe his heart from hardnesse, and his wayes from error.*



O keepe the heart in vre with God, is the highest task of a Christian. Good motions are not frequent, but the constancie of good disposition is rare and hard. This worke must be continuall, or els speedeth not like as the bodie from a settled and habituall distemper must be recovered by long diets, and so much

the rather , for that wee can not intermit heere without relapses. If this field be not tilled euery day , it will run out into thistles. The euening is fitteſt for this worke , when retired into our ſelues , wee muſt cheerefully , and conſtantly , both looke vp to God , & into our hearts ; as we haue to do with both : to God in thankesgiuing firſt , then in requeſt. It ſhall be therefore expedi-ent for the ſoule duly to recount to it ſelue all the ſpecialties of Gods fauours : a conuoluted thanksauors of careleſneſſe , and neither doth affect vs , nor win acceptance aboue. Be- thinke your ſelue then of all these exterrall , inferiour , earthly graces : that your being , breathing , life , mo- tion , reason is from him ; that hee hath giuen you a more noble na- ture , than the reſt of the creatures ,

excellent

excellent facultieſ of minde , perfe-
ction of ſenſeſ , ſoundneſſe of body ,
competencie of eſtate , ſeemlineſſe
of condition , fitneſſe of calling , pre-
ſeruation from dangers , rescue out
of miſeries , kindneſſe of friends ,
carefulneſſe of education , honeſtie
of reputation , libertie of recreati-
ons , quietneſſe of life , opportunitieſ
of well-doing , protection of An-
gels . Then riſe higher to his ſpiri-
tuall fauors , tho here on earth , and
ſtriuē to raife your affections with
your thoughts : Bleſſe God that you
were borne in the light of the Go-
ſpell , for your profession of the
Truth , for the honour of your vo-
cation , for your incorporating into
the Church , for the priuilege of the
Sacraments , the free yſe of the Scri-
ptures , the Communion of Saints ,
the benefit of their prayers , the ayd

of their counsels , the pleasure of
their conuersation ; for the begin-
nings of regeneration ; any foot-
steps of faith, hope, loue, zeale, pa-
tientice , peace , ioy , conſcionable-
neſſe, for any deſire of more. Then
let your ſoule mount highest of all,
into her heauen ; and acknowledgē
thoſe celeſtiall graces of her election
to glory , redēption from shame
and death, of the intercession of her
Sauiour , of the preparation of her
place ; and there let her ſtay a while
vpon the meditation of her future
ioyes. This done, the way is made
for your request ; ſue now to your
God ; as for grace to answer these
nietries, ſo to ſee wherein you haue
not anſwered them : From him
theretbre, caſt your eyes downe v-
pon your ſelfe , and as ſome carefull
Iuſticer doth a ſuſpected felon , ſo

do

do you strictly examine your heart, of what you haue done that day ; of what you shoule haue done ; inquire whether your thoughts haue beeene sequestred to God, strangers from the world, fixed on heauen ; whether iust, charitable, lowly, pure Christian ; whether your senses haue been holily guided, neither to let in temptations, nor to let out sinnes ; whether your speeches haue not been offensive, vaine, rash, indiscreet, vnsauory, vnedifying ; whether your actions haue beeene warrantable, expedient, comly, profit-
able. Thence, see if you haue beeene negligent in watching your heart, expence of your time, exercises of devotion, performance of good works, resistance of temptations, good vs. of good examples : and compare your present estate with

the former, looke icalously, whether your soule hath gained or lost; lost ought of the heat of her loue, tendernesse of conscience, feare to offend, strength of vertue; gained, more increase of grace, more assurance of glory. And when you find (alas who can but find?) either holinesse decayed, or evill done, or good omitted, cast downe your eyes, strike your brest, humble your soule, and sigh to him whom you haue offended; sue for pardon as for life, heartily, yearningly: enjoyne your selfe carefull amendment, redouble your holy resolutions, strike handes with God in a new couenant: My soule for your safetie. Much of this good counsell I confess to haue learned from the Table of an vnknownen Author, at Antwerpe. It contented me: and

there-

therefore I haue thus made it (by
many alterations) my owne for
forme , and yours for the vse : Our
practise shall both commend
it , and make vs
happy.



To



To M^r. I. F., one of the
companie of the Tur-
kish Merch.

EPIST. IX. Discoursing of the lawfulness of
conuersation and trade with Infi-
dels and Heretikes ; and shewing
how farr and wherein it is al-
lowable.

N matter of sinne I dare
not discouer much
feare : Loosenes is both
a more ordinary fault,
and more dangerous, than excesse
of care : yet heerein the minde may
be vniustly tortured, & suffer with-
out gaine. It is good to know our
bounds,

bounds, and keepe them ; that so
we may neither bee carelessly offend-
sive, nor needlesly afflicted. How
farre wee may trauell to , and con-
uerse with Infidels, with Heretikes,
is a long demand , and cannot bee
answered at once. I see extremes on
both hands, and a path of truth be-
twixt both , of no smiall latitude.
First I commend not this course to
you; it is well, if I allow it. The earth
is large ; and truth hath ample Do-
minions ; and those not incommo-
dious , not vnpleasant. To neg-
lect the maine blessings with com-
petencie of the inferiour ; for abun-
dance of the inferiour , without the
maine , were a choice vnwise and
vnequall. While we are free, who
would take ought but the best ?
Whither goe you ? Haue we not as
temperate a Sunne, as faire an hea-
uen,

uen, as fertile an Earth, as rich a sea,
as sweet companions ? What stand
I on equalitie? a firmer peace, a free-
er Gospell, an happier gouernment
than the world can shew you ? yet
you must goe : I giue you my allow-
ance ; but limited, and full of cauti-
ons : like an inquisitiue Officer, you
must let me aske, who, how, when,
whither, why, how long, and ac-
cordingly determine. To commu-
nicate with them in their false serui-
ces, who will not spit at as impious ?
We speak of conuersing with men,
not with idolatries : ciuilly, not in
Religion : not in works of darknes,
but businesse of commerce , and
common indifferencies. Fie on
those Rimmonites, that pleade an
vpright soule in a prostrate bodie :
Hypocrites, that pretend a *Nathani-
el* in the skinne of a *Nicodemus*. God

hates

hates their secret halting, and will
reuenge it. Let goe their vices ;
speake of their persons ; Those may
be conuerted with ; not with familiaritie,
not with intirenesse : as men
qualified, not as friends. Traftique
is heere allowed, not amitie ; not
friendship, but peace. *Paul* will al-
low you to feast at their table , not
to frequent it : yet not this to all.
Christianity hath all statures in it, all
strengths: children, and men, weak-
lings, Giants. For a feeble vngroun-
ded Christian, this very company
is dangerous :: safe for the strong
and imbruted. Turne a child loose
into an Apothecaries shop , or an
Idiot : that gall-y-pot which lookes
fairest, shall haue his first hand, the
full of poisonous drugs : where the
iudicious would chuse the whole-
someset, led not by sense , but skill.

Setled-

Setlednesse in the trueth will cause vs to hate and scorne ridiculous impietie, and that hate will settle vs the more; where the vnystayd may grow to lesse dislike, and indanger his owne infection. He had need be a resolute *Caleb* that should go to spie the land of *Canaan*; yet not such a one, upon euery occasion: mere pleasure or curiositie I dare not allow in this aduenture. The command of authoritie, or necessarie of traffique I can not reiect: Or if after sufficient preuention, desire to informe our selues thorowly in a forraigne religion, or state (especielly for publique vse) carry vs a-broad, I censure not. In all matter of danger, a calling is a good warrant; and it can not want penill to goe vnsent: Neither is there small weight in the qualite of the place,

and

and continuance of the time. It is one case where the profession of our religion is free, another where restrained; perhaps not without constraint to idolatric: where we haue meanes for our soules, an allowed Ministry, the case must needs differ from a place of necessarie blindnes, of peevish superstition. To passe thorow an infected place is one thing, to dwell in it another: Ech of these giue a new state to the cause, and looke for a diuers answer. But as in all these outward actions, so here, most force (I confesse) lies in the intention; which is able to giue not tolleration onely to our trauell, but praise; to conuerse with them without, but in a purpose of their conuersion, and with indeuour to fetch them in, can be no other than an holy course: wherein that the le-

suits

suits haue been (by their owne saying) more seruiceable in their *Indies* and *China*; let them thanke (after their number and leasure) their shelter of *Spaine*: the opportunitie of whose patronage hath preferr'd them to vs; not their more forward desires. In short, companying with Infidels may not be simply condemned; who can holde so, that sees *Lot* in *Sodom*, *Israel* with the *Egyptians*, *Abraham* and *Isaac* with their *A= bimelechs*; *Roses* among thornes, and *pearles* among much mud; and, for all, *Christ* among *Publicans* and *Sinners*? so wee neither be infected by them, nor they further infected by our confirmation; nor the weake Christian by vs infected with offence, nor the Gospell infected with reproch; what danger can there be? If neither wee, nor they, nor the

weake, nor (which is highest) the Name of God be wronged; who can complaine? You haue mine opinion, dispose now of your selfe as you dare: The earth is the Lords, and you are his; wheresoeuer he shall finde you, be sure you shall finde him euary where.



To



To the Gentlemen of his Highnesse's Court.

E P. X. *A description of a good and faithfull
Courtier.*



Hiles I aduentured other
characters into the light,
I reserued one for you ;
whom I account no smal
part of my ioy ; The Character of
VVhat you are, of VVhat you should be :
Not that I arrogate to my selfe, more
than ordinarie skill in these high
points ; I desire not to describe a
Courtier : How should I, that haue
but seene and saluted the seat of

H 2 Princes?

Princes ? Or why should I, whose thoughts are sequestred to the Court of heauen ? But if I would decipher a good Courtier, who can heerein controll my indeuour ? Goodnesse in all formes is but the iust subiect of our profession : what my obseruation could not, no lesse certaine rule shall afford me. Our Discourse hath this freedome , that it may reach beyond our eyes with beleefe. If your experience agree not with my speculation, distrust me. I care not for their barking , which condemne me, at first, of incongruitie ; as if these two termes were so dissonant , that one sentence could not holde them. The Poet flanders , that abandons all good men from Courts. Who knowes not that the Egyptian Court had a *Moses* ; the Court of Samaria an *Obadiah* ; of Ieru-

salem

sales an *Ebed-melech*; of *Damascus* a *Naaman*; of *Babylon* a *Daniel*; of *Ethiopia* a good *Treasurer*; and very *Neroes* Court in *Pauls* time, his *Saints*. That I may not tell, how the Courts of Christian Princes haue been likened by our Ecclesiasticall historians, to some royall Colleges for their order, grauity, goodnessse mixed with their maiesty; and that I may willingly forbeare to compare (as, but for envy, I durst) yours with theirs. I speake boldly, the Court is as nigh to Heauen as the Cell, and doth no lesse require, and admit strict holinessse. I banish therefore hence all impietie, and dare presage his ruine whose foundation is not layed in goodnessse. Our Courtier is no other than vertuous, and serues the God of heauen as his first Master, and from him derives his dutie to

these earthen gods ; as one that knowes the thrones of heauen and earth are not contrary, but subordinate, & that best obedience springs from deuotion : his abilitie and will haue both conspired to make him perfectly seruiceable , and his diligence waits but for an opportunity. In the factions of some great riualls of honor, he holds himselfe in a free neutrality, accounting it safer in vnjust frayes to looke on , than to strike ; and if necessitie of occasion will needs winde him into the quarrell, he chuses not the stronger part, but the better ; resoluing rather to fall with innocence and truth , than to stand with powerfull iniustice. In the changes of fauours and frownes he changeth not ; his sincere honestie beares him thorow all alterations, with wise boldnesse, if not with

successe:

successe : and when he spies clouds in the eyes of his Prince (which yet of long he will not seeme to see) his cleere heart giues him a cleere face ; and if he may be admitted, his loyall breath shall soone disspell those vapors of ill suggestion : but if after all attempts of winde and Sunne he sees them settled , and the might of his accusers will not let him seeme as hee is ; hee giues way in silence, without stomach , and waits vpon Time. Hee is not ouer-hastily intent vpon his owne promotion , as one that seeks his Prince , not himselfe ; and studies more to deserue than rise , scorning either to grow great by his owne bribes , or rich by the bribes of others. His officious silence craues more than others words ; and if that language be not heard, nor vnderstood , hee opens

his mouth, yet late and sparinglie ; without bashfulnesse , without importunity ; caring only to motion, not caring to plead. He is affable and curteous , not vainly popular ; abasing his Princes fauour to woe the worthlesse applause of the vulgar ; approouing by his actions that he seekes one, not many ; if not rather, one in many. His Alphabet is his Princes disposition ; which once learned, hee plies with diligent seruice, not with flatterie ; not commending euery action as good, nor the best too much ; and in presence. When he finds an apparent growth of fauour, hee dares not glory iu it to others, lest he should solicit their enuie, and hazzard the shame of his owne fall ; but inioyes it in quiet thankfulness : not neglecting it, not drawing it on too fast : Ouer-

much

much forwardnesse argues no perpetuite. How oft haue we knowen the weake beginnings of a likely fire scattered with ouer-strong a blast ? And if another rise higher, hee enuieth not ; onely emulating that mans merit, and suspecting his own. Neither the name of the Court, nor the grace of a Prince , nor applause of his inferiours, can lift him aboue himselfe, or lead him to affect any other than a wise mediocritie. His owne sincerity cannot make him ouer-creduous. They are few, and well tried, whom hee dares vse ; or perhaps so bliged by his own fauors: so in all imployments of friendship hee is wary without suspicion, and without credulitie charitable. He is free, as of heart, so of tongue & to speake what he ought, not what he might : neuerbut (what Princes

eares

eares are not alwaies inured to) meere Truth : yet that, tempered for the measure, and time, with honest discretion. But if he meet with ought that might bee beneficiall to his master , or the state, or whose concealement might proue preiudicall to either, neither feare nor gain can stop his mouth. He is not basely querulous, not forward to spend his complaints on the disgraced, not abiding to build his own fauors vpon the vniust ruins of an opprefsed fortune. The errours of his fellowes he reports with fauour ; their vertues with aduantage. Hee is a good husband of his houres; equally detesting idlenesse and base disports ; and placing all his free time vpon ingenuous studies , or generous delights ; such as may make ei-ther his body, or minde , more fit

for

for noble seruice. He listeth not to come to counsell vncalled, nor vnbidden to intermeddle with secrets, whether of person, or state ; which yet once imposed , hee manageth, with such fidelitie and wisdome, as well argue him to haue refrained, not out of feare , but iudgement : He knowes how to repay an iniurie with thankes , and a benefit with vsurie ; the one out of a wise patience without malicious closenesse ; the other out of a bounteous thankfulness. His life is his owne willing seruant, and his Princes free vassall ; which he accounts lent to him, that he may give it for his master : the intercepting of whose harmes hee holds both his duty , and honour ; & whether he be vsed as his sword, or his shield , hee doth both with cheerefulnessse. He can so demeane

himselfe

himselfe in his officious attendance, that hee equally auoids satiety and obliuion ; not needlesly lauish of himselfe, to set out and shew his parts alwaies at the highest; nor wilfully concealed in great occasions. Hee loues to deserue and to haue friends , but to trust rather to his owne vertue. Reason and honestie (next vnder religion) are his Counsellors, which hee followes without care of the euents , not without foresight. In a iudgement of vnkindnesse and enuie, he never casts the first stone, and hateth to picke thanks by detraction. He vndertakes none but worthy suites , such as are free from basenesse and iniustice ; such as it neither shame to aske, nor dishonorto grant ; not suffring priuate affections to ouer-weigh publique equitie or conuenience ; and better

brooking

brooking a friends want, than an ill precedent; and those which he yeeldeth to accept, he loues not to linger in an afflicting hope : a present answer shall dispatch the feares or desires of his expecting client. His brest is not a cisterne to retaine, but as a conduit-pipe , to vent the reasonable and honest petitions of his friend. Finally, hee so liues, as one that accounts not Princes fauors hereditarie ; as one that will deserue their perpetuitie , but doubt their change ; as one that knowes there is a wide world beside the Court , and aboue this world an heauen.

EPISTLES,
THE
FOVRTH
Decade.







EPIST. I.

To Mr. Walter Fitzwilliams.

EPIST. I. A Discourse of the true and lawfull
use of pleasures; how we may moderate them, how we may injoy them
with safetie.

INdeed ; wherein standes the vse of
Wisdom, if not in tempering our
pleasures and sor-
rowes? and so dis-
posing our selues in spight of all oc-
currents, that the world may not

I blow

blow vpon vs with anvnequall gale,
neither tearing our sailes, nor slack-
ning them. Euent will varie ; if we
continue the same , it matters not :
nothing can ouerturne him , that
hath power ouer himselfe. Of the
two, I confesse it harder to manage
prosperitie, and to auoid hurt from
good ; strong and colde windes doe
but make vs gather vp our cloake
more round , more close ; but to
keepe it about vs in a hote Sunne-
shine, to run and not sweat,to sweat
and not faint ; how difficult it is ! I
see some that auoid pleasures for
their danger , and which dare not
but abandon lawfull delights , for
feare of sinne ; who seeme to me like
some ignorant Metallists,which cast
away the precious Ore,because they
can not separate the golde from the
drosse ; or some simple Iew , that

condemnes

condemnes the pure streames of Jordan, because it falles into the dead sea. Why doe not these men refuse to eat, because meat hath made many Gluttons ? Or, how dare they couer themselues, that know there is pride in rags ? These hard Tutors, if not Tyrants, to themselues, whiles they pretend a mortified strictnesse, are iniurious to their owne libertie, to the liberalitie of their Maker : Wherefore hath he created, and giuen the choice commodities of this earth, if not for vse ? Or why placed he Man in a Paradise, not in a Desert ? How can we more displease a libe-
rall friend, than to depart from his delicate feast wilfully hungry ? They are deceiued that call this holinessse ; it is the disease of a minde sullen, distrustfull, impotent : There is no-
thing but euill, which is not from

heauen ; and hee is none of Gods friends, that reiects his gifts for his owne abuse. Heare mee therefore, and true Philosophie ; There is a neerer way than this , and a fairer : if you will be a wise Christian, tread in it. Learne first by a iust survey, to know the due and lawful bounds of pleasure ; and then beware, either to go beyond a knownen Mere, or in the licence of your owne desires, to remoue it. That God , that hath curb'd in the furie of that vnquiet and foaming element , and sayd of olde , *Heere shalt thou stay thy proud vaines* , bath done no lesse for the rage of our appetite. Beholde, our limits are not obscure ; which if wee once passe, our inundation is perillous and sinfull. No iust delight wanteth either his warrant, or his termes. More plainly , be acquain-

ted

ted both with the qualiti^e of pleasures, and the measure : Manie a soule hath lost it selfe in a lawfull delight, through exceſſe : and not fewer haue perished in those, whose nature is vicious, without respect of immoderation : Your care must auoid both. The taste of the one is deadly, of the other, a full carouse ; and in truth , it is easier for a Christian, not to taste of that, than not to be drunke with this. The ill is more easily auoided, than the indifferent moderated. Pleasure is of a winding , and serpentine nature ; admit the head , the bodie will aske no leaque : and sooner may you stop the entrance , than stay the proceeding. Withall, her insinuations are so cunning , that you shall not perceiue your exceſſe , till you be sicke of a surfeſet : A little hortie is

sweet ; much , fulsome . For the attaining of this temper , then , settle in your selfe a right estimation of that wherein you delight : resolute euery thing into his first matter , and there will be more danger of contempt , than ouer-joying . What are the goodly sumptuous buildings we admire , but a little burnt and hardned earth ? What is the stately and wondrous building of this humane bo-die , whose beautie wee dote vpon , but the same earth we tread on , better tempered ; but worse , when it wants his guest ? What are those precious mettals whom wee warship , but veines of earth better coloured ? What are costly robes , but such as are giuen of wormes , and consumed of moths ? Then , from their beginnig , looke to their end , and see laughter conclude in teares ;

see

see death in this sweet pot. Thy conscience scourges thee with a long smart for a short libertie , and for an imperf^t & delight , giues thee perfect torment: Alas, what an hard penny-worth ; so little pleasure for so much repentance ! Lay it , if thou canst ; but if while the fword hangs ouer thee in an horses haire, still threatening his fall and thine, thou canst be securely iocund ; I wonder, but enuy not. Now I heare you recall me , and after all my discourse (as no whit yet wiser) inquire by what rule our pleasures shall be iudged immoderate ? Wee are all friends to our selues, and our indulgence will hardly call any fauor too much. I send you not (tho I might) to your bodie, to your calling for this triall ; while your delights exclude not the presence , the fruition

of God, you are safe : the loue of the medicine is no hinderance to the loue of health ; let all your pleasures haue reference to the highest good, and you can not exceed. You see the Angels sent about Gods messa-
ges to this earth, yet neuer out of their heauen, neuer without the vi-
sion of their Maker. These earthly things cause not distraction, if wee
rest not in them, if wee can looke thorow them, to their giuer. The
minde that desires them for their owne sakes, and suffers it selfe taken
vp with their sweetnesse as his main end, is alreadie drunken. It is not
the vse of pleasure that offends, but the affectation. How many great
Kings haue been Saints ? They could not haue been Kings without choice
of earthly delights ; they could not haue been Saints with earthly affe-
ctions.

cions. If God haue mixed you a sweet cuppe, drinke it cheerfully ; commend the taste, and be thankefull ; but reioyce in it as his. Use pleasures without dotage ; as in God , from God , to God ; you are as free from errour, as miserie.



To



Written to *W. F. and DD.*
to *M^r. Robert Fermin.*

EPI. II. *A Discourse of the bloody use of single combats; the iniustice of all pretences of their lawfulness; setting foorth the danger and sinfulness of this false and unchristian manhood.*



O V haue receiued a proud challenge, and now holde your selfe bound vpon tearmes of honour, to accept it. Heare first the answer of a friend, before you giue an answer to your enemie; receiue the counsell of loue, ere you

enter

enter those courses of reuenge :
Thinke not you may reiect mee,
because my profession is Peace ; I
speake from him, which is not only
the Prince of Peace, but the God of
Hosts ; of whom if you will not
learne to manage your hand and
your sword , I shall grieue to see,
that courage hath made you rebel-
lious. Grant once that you are a
Christian, and this victory is mine ;
I ouercome , and you fight not :
would God the furie of mens passi-
ons could be as easily conquered, as
their iudgements conuinced ; how
manie thousands had beene free
from blood ! This conceit of false
fortitude hath cost wel-neere as ma-
ny liues as lawfull warre, or, as op-
inion of heresie. Let mee tell you
with confidence , that all duels or
single Combats are murderous ;

blanche

blanche them ouer (how you list)
with names of honour , and honest
pretences ; their vse is sinfull , and
their nature diuellish.

Let vs two , if you please , (before
hand) enter into these lists of words.
Let reason (which is a more harne-
lesse fight) conflict with reason :
Take whom you will with you in-
to this field ; of all the Philosophers,
Civilians, Canonists , for Divines (I
hope) you shall finde none ; and let
the right of this truth be tried vpon
a iust induction.

I only premise this caution , (lest
wee quarrell about the cause of this
quarrell) that necessitie must be ex-
cluded from these vnlawfull fights ;
which euer alters their qualitie , and
remoues their euill : The defense of
our life , the iunction of a Magi-
strate , are euer excepted : voluntary
combats

combats are ~~ore~~ only questioned ; or whose necessitie wee doe not finde, but make. There are not many causes that can draw vs foorth single into the field, with colour of equity. Let the first be the trial of some hidden right ; whether of innocence vpon a false accusation, or of title to inheritance , not determinable by course of lawes. A proceeding not tolerable among Christians , because it wants both warrant and certainty. Where euer did God bid thee hazzard thy life for thy name ? Where did hee promise to second thee ? When thou art without thy commandement, without his promise , thou art without thy protection. He takes charge of thee, but when thou art in thy waies ; yea in his. If this be Gods way, where did he chalke it out ? If thou want his word,

word, looke not for his aid. Miserable is that man, which in dangerous actions, is left to his owne keeping ; yea how plainly doth the euent shew Gods dislike ? How oft hath innocence lien bleeding in these combats, and guiltinesse insulted in the conquest ? Those very decretals (whom we oft cite not, often trust not) report the inequalitie of this issue. Two men are brought to the barre, one accuses the other of theft, without further evidence, either to cleare, or conuince : The sworde is called for, both witnesse, and Judge : They meet, and combat : The innocent party is slaine : The stoll'n goods are found after in other hands, and confessed. O the iniustice of humane sentences ! O wretched estate of the party miscarried ! His good name is lost with

his

his life, which he would haue redeme-
med with his valour: hee both dies
and sins, while hee striues to seeme
cleere of a sinne. Therefore men
say he is guilty, because he is dead,
while the others wickednesse is re-
warded with glory. I am deceiuued,
if in this case there were not three
murderers; the Judge, the aduer-
sarie, himselfe. Let no man chal-
lenge God for neglect of innocence,
but rather magnifie him for reuenge
of presumption. What he inioynes,
that he vndertakes, he maintaines:
who art thou, ô vaine man, that da-
rest expect him a party in thine own
braules? But there is no other way
of triall: better none than this. In-
nocencie or land is questioned; and
now we send two men into the lists,
to try whether is the better fencer:
what is the strength of skill of the

champi-

champions, to the iustice of the cause? Wherefore serue our owne oathes, whereto witnessse, records, lotteries, and other purgations? Or why put we not men as well to the olde Saxon, or Liuonian, Ordalian trials of hote yrons, or scalding liquors? It is farre better some truths should be vndeclared, than unlawfully searched. Another cause seemingly warrantable may be the determining of warre, preuention of common bloodshed: Two armies are ready to ioyn battell, the field is sure to be bloody on both sides; either part chuses a champion; they two fight for all: the life of one shall ransome a thousand. Our Philosophers, our Lawyers shout for applause of this Monomachy; as a way neere, easie, safe: I dare not: Either the warre is iust, or vnjust: if vnjust,

the hazzard of one is too much ; if iust, too little. The cause of a iust warre must be, besides true, important ; the title common, wherin stil a whole state is interessed ; therefore may not , without rashnesse and tentation of God, be cast vpon two hands. The holy story neuer records any , but a barbarous Philistine, to make this offer, and that in the presumption of his vnmatchableness. Profane monuments report many , & some on this ground wisely reiected. *Tullus* challenged *Albanus* , that the right of the two hosts might be decided by the two captaines ; hee returned a graue replie (which I neuer read noted of cowardise) That this sute of honor stood not in them two , but in the two cities of *Alba* and *Rome*.

All causes of publike right are

Gods:

Gods : when we put to our hand in Gods cause , then may we looke for his. In vaine we hope for successe, if we do not our vtmost ; wherefore either warre must bee determined without swords, or with many : why should all the heads of the Common-wealth stand vpon the necke and shoulders of one Champian ? If he miscary, it is iniury to lose her ; if he preuaile, yet it is iniury to hazzard her : yet respecting the parties themselues , I can not but grant it neerest to equitie , and the best of combats , that some blood should bee hazzarded , that more may bee out of hazzard. I descend to your case, which is yet further from like-lihood of approofe ; for what can you plead but your credit ? others opinion ? You fight, not so much against anothers life , as your owne

K 2 reproch :

reproch : you are wronged , and now if you challenge not ; or you are challenged , and if you accept not , the world condemnes you for a coward ; who would not rather hazzard his life, than blemish his reputation ? It were well , if this resolution were as wise as gallant . If I speake to a Christian , this courage must be rectified . Tell mee , what world is this , whose censure you feare ? Is it not that , which God hath branded long agoe with *Positus in maligno* ? Is it not that which hath euer misconstrued , discouraged , disgraced , persecuted goodnesse ? That which reproched , condemned your Sauiour ? What do you vnder these colours , if you regard the fauour of that , whose amitie is enmitie with God ? What care you for the censure of him , whom you should both

scorne

scorne and vanquish ? Did euer wise Christians, did euer your Master allow either this manhood , or this feare ? Was there euer any thing more strictly , more fearefully forbidden of him , than reuenge in the challenge ; than in the answer, pay- ment of euill ; and murder in both ? It is pity , that euer the water of baptism was spilt vpon his face , that cares more to discontent the world , than to wrong God : He sayth , *Vengeance is mine :* and you steale it from him in a glorious theft , hazzarding your soule more than your bodie . You are weary of your selfe , while you thrust one part vpon the sword of an enemie , the other , on Gods . Yet , perhaps I haue yeelded too much . Let go Christians ; The wi- fer world of men (and who els are worth respect ?) will not passe this

odious verdict vpon your refusall : valiant men haue reieected challenges , with their honours vntainted. *Augustus*, when hee receiued a defiance , and braue appointment of combat from *Antony* , could answer him , That if *Antony* were wearie of liuing , there were wayes enow besides to death. And that Scythian King returned no other replie to *Iohn* the Emperour of *Constantinople*. And *Metellus* challenged by *Sertorius* , durst answer scornfully , with his penne , not with his sword ; That it was not for a Captaine to die a soldiers death. Was it not dishonourable for these wise and noble Heathens to turne off these desperate offers ? What law hath made it so with vs ? Shall I seriously tell you ? Nothing , but the meere opinion of some humorous gallants , that haue

more

more heart than braine ; confirm'd by a more idle custome : Worthie grounds, wheron to spend both life and soule ; wheron to neglect God, himselfe, posteritie. Go now & take vp that sword, of whose sharpnesse you haue boasted, and hasten to the field ; whether you die or kill , you haue murdered. If you suruiue, you are haunted with the conscience of blood; if you die, with the torments; and if neither of these, yet it is murder, that you would haue killed. See whether the fame of a braue fight can yeeld you a counteruailable redresse of these mischiefs : how much more happily valiant had it been to master your selfe , to feare sin more than shame, to contemn the world, to pardon a wrong, to preferre true Christianitie, before idle manhood, to liue and do well !



To Mr. Mat. Milward,

EPIST. III. A Discourse of the pleasure of studie and contemplation, with the varieties of Scholar-like imployments, not without incitation of others thereunto; and a censure of their neglect.



Can wonder at nothing more; than how a man can be idle; but of all other, a Scholar; in so many improuements of reason, in such sweetnesse of knowledge, in such varietie of studies, in such importunitie of thoughts. Other Artizans do but practise, we still learn;

others

others run still in the same gyre, to weariness, to satietie, our choice is infinite : other labours require recreations, our very labour recreates our sports : we can neuer want, either somewhat to do, or somewhat that we would do. How numberlesse are those volumes which men haue written, of arts, of tongues ! How endlesse is that volume which G O D hath written of the world ! wherein euery creature is a letter, euery day a new page : who can be weary of either of these ? To finde wit in Poetrie, in Philosophie profoundnesse, in Mathematikes acuteenesse, in Historic wonder of cuents, in Oratorie sweet eloquence, in Diuinite supernaturall light and holy deuotion ; as so many rich mettals in their proper mines, whom would it not rauish with delight ? After all

these,

these , let vs but open our eyes, wee
can not looke beside a lesson, in this
vniuersall B O O K E of our Maker,
worth our studie, worth taking out.
What creature hath not his mira-
cle ? what euent doth not challenge
his obseruation ? And if wearie of
forraine imploiment we list to looke
home into our selues, there we find
a more priuate world of thoughts,
which set vs on worke anew , more
busily,not lesse profitable ; now,our
silence is vocall,our solitarinesse po-
pular , and wee are shut vp , to doe
good vnto many. And if once wee
be cloyed with our owne compa-
ny, the doore of conference is open ;
heere interchange of discourse (be-
sides pleasure) benefits vs : and he is
a weake companion , from whom
we returne not wiser. I could enuy,
if I could beleuee , that *Anachoret*,

who

who secluded from the world , and
pent vp in his voluntarie prison-
walles , denied that he thought the
day long,whiles yet he wanted lear-
ning to varie his thoughts. Not to
be cloyed with the same conceit, is
difficult aboue humane strength ;
but to a man so furnished with all
sorts of knowledge , that according
to his dispositions he can change his
studies, I should wonder, that euer
the Sun should seeme to pace slow-
ly. How many busie tongues chase
away good houres in pleasant chat,
and complain of the haste of night !
What ingenuous minde can be soo-
ner wearie of talking with learned
Authours, the most harmlesse, and
sweetest of companions ? What an
heauen liues a Scholar in , that at
once in one close roome can dayly
conuerse with all the glorious Mar-

tyrs

tyrs and Fathers ? That can singe
out, at pleasure, either sententious
Tertullian, or graue *Cyprian*, or reso-
lute *Hierome*, or flowing *Chrysostome*,
or diuine *Ambrose*, or deuout *Ber-
nard*, or (who alone is all these) hea-
uenly *Augustine*, and talk with them,
and heare their wise and holy coun-
sels, verdicts, resolutions : yea, (to
rise higher) with courtly *Esay*, with
learned *Paul*, with all their fellow-
Prophets, Apostles : yet more, like
another *Moses*, with God himselfe,
in them both ? Let the world con-
temnes ; while we haue these de-
lights, wee cannot enuy them : wee
cannot wish our selues other than
we are. Besides, the way to al other
contentments is troublesome ; the
only recompence is in the end. To
delve in the mines, to scorch in the
fire for the getting, for the fining of
gold,

gold, is a slauish toile ; the comfort is in the wedge ; to the owner, not the laborers ; where our very search of knowledge is delightsome. Study it selfe, is our life ; from which wee would not bee barred for a World. How much sweeter then is the fruit of study, the conscience of knowledge ? In comparison whereof, the soule that hath once tasted it, easily contemnes all humane comforts. Goe now ye worldlings, and insult ouer our palenesse, our needinesse, our neglect. Yee could not bee so iocund, if you were not ignorant : if you did not want knowledge, you could not ouer-looke him that hath it : For mee, I am so far from emulating you, that I profess, I had as leue be a brute beast, as an ignorant rich man. How is it then, that those gallants, which

haue

haue priuilege of blood and birth,
and better education, doe so scorn-
fully turne off these most manlie,
reasonable, noble exercises of scho-
larship? An hauke becoms their fist
better than a booke: No dogge but
is a better companion : Anything,
or nothing , rather than what wee
ought. O mindes brutifly sensu-
all ! Doe they thinke that G O D
made them for disport ? who euen
in his Paradise , would not allow
pleasure , without worke. And if
for businesse ; either of body , or
minde : Those of the bodie are
commonly seruile, like it selfe. The
minde therefore, the minde onely,
that honourable and diuine part is
fittest to be imploied of those which
would reach to the highest perfe-
ction of men, and would bee more
than the most. And what worke is

there

there of the minde but the trade of
a scholar, studie? Let mee there-
fore fasten this probleme on our
Schoole-gates, and challenge all
commers in the defense of it; that,
No Scholar can not be truly noble.
And if I make it not good, let mee
neuer bee admitted further than to
the subiect of our question. Thus
we doe well to congratulate to our
selues, our owne happinesse; if o-
thers will come to vs, it shall be our
comfort, but more theirs; if not, it
is enough that wee can joy in
our selues, and in him
in whom wee
trust. are that we
are.

To



To M^r. F. P.

E.P. IV. *A Discourse of the increase of Popery; of the Oath of allegiance; and the just sufferings of those which haue refused it.*

 OI say, your religion dayly winneth: Bragge not of your gaine: you neither need, nor can, if you consider how it gets, & whom: How, but by cunning sleights, false suggestions, impudent vntrueths? Who can not thus preuaile against a quiet and innocent aduersarie? Whom, but sillie women, or men notoriously debauched? A spoile

L

fit

fit for such a conquest, for such Victours. Wee are the fewer, not the worse : if all our licencious hypocrites were yours, wee should not complaine ; and you might be the prouder, not the better. Glory you in this triumph, free from our enemie, who know wee haue lost none, but (by whom you saue nothing) either loose or simple. It were pitie that you should not forgoe some in a better exchange. The sea never incrocheth vpon our shore, but it loseth elfwhere : some we haue happily fetch't into the folde of our Church, out of your wastes ; some others (tho few, and scarce a number) we haue sent into their heauen. Amongst these, your late second *Garnet* liu'd to proclaime himselfe a Martyr ; and by dying, perswaded. Poore man, how happy were he, if

he

he might be his owne Judge. That which gaue him confidence, would
gne him glory : you beleue, and
well-neere adore him. That fatall
cord of his ; was too little for re-
liques , tho diuided into Mathema-
ticke quahtites . Whither can not
conceit lead vs ? whether for his re-
solution , or your credulitie ? His
death was fearelesse ? P command
his stomach , not his minde. How
many malefactors haue we knownen
that haue laughed vpon their execu-
tioner , and leested away their last
winde ? You might know. It is not
long since our *Norfolke Arrian* leap't
at his stake. How oft haue you lear-
ned in martyrdome to regard not
the death but the cause ? Els, there
should be no difference in guilt and
innocence, error and trith. What
then ? Died he for Religion ? This

had beeene but your owne measure :
wee indured your flames , which
these gibbets could not acquit. But
dare Impudencie it selfe affirme it ?
Not for meere shame , against the
evidence of so many tongues, cares,
records. Your prosperitie , your
numbers argue enough that a man
may be a Papist in Britaine , and liue.
If treason by your religion , who will
wonder that it is capitall ? Defie that
diuell which hath mockt you with
this mad opinion , that treacherie is
holinesse , deuotion cruelty and dis-
obedience. I foresee your euasion :
Alas ; it is easie for a spightfull con-
struction to fetch Religion within
this compasse ; and to lay the swel-
ling of the Foxes forehead is a horn.
Nay then , let vs fetch some honest
Heathen to be Judge betwixt vs :
Meere nature in him shal speake vn-

partially

partially of both. To hold and per-
suade , that a Christian King may,
yea must at the Popes will be de-
throne^d, and murdered ; is it the
voice of treason, or religion? And if
traitorous, whether flatly or by mis-
inferring ? Besides his practises, for
this hee died; witness^e your owne
Catholikes. O God , if this be reli-
gion, what can be villanie ! Who e-
uer died a malefactor, if this be mar-
tyrdome ? If this position be meri-
torious of heauen , hell is feared in
vaine. O holy Sillæ, Marij, Catilines,
Cades, Lopezes, Gowries, Vawxes, and
who euer haue conspired against
lawfull Maiesty ! all martyrs of Rome,
all Saints of Becketts heauen. How
well doe those palmes of celestiall
triumph become hands, redde with
the sacred blood of Gods anointed ?
I am ashamed to thinke, that hu-

manitie should nourish such mon-
sters, whether of men, or opinions. But you defie this sauage factious-
nesse, this deuotion of diuels ; and
honestly wish both *God* and *Cæsar*
his own. I praise your moderation :
but if you be true, let me yet search
you : Can a man be a perfect Papist,
without this opinion against it ? If
he may, then your *Garnet* and *Drurie*
died not for religion : if he may not,
then Poperie is treason. Chuse now
whether you will leaue your mar-
tyrs, or your religion. What you
holde of merit, free will, transub-
stantiation, inuocation of saints,
false adoration, supremacy of *Rome*,
no man presses, no man inquires :
your present inquisition, your for-
mer examples would teach vs ; mer-
cie will not let vs learne. The only
question is, Whether our King may

liue,

liue, and rule ; whether you may refraine from his blood , and not sin : Would you haue a man denie this, and not die ? Would you haue a man thus dying honoured ? Dare you approue that religion , which defends the fact, canonizes the persons ? I heare your answer , from that your great Champian , which not many dayes since , with one blow hath driuen out three (not sleight) wedges : That not Ciuillobedience is stood vpon, but Positiue doctrine : That you are readie to sweare for the Kings safetie , not against the Popes authoritie : *K^{mg} I A M E S* must liue and reigne , but *Paulus Quintus* must rule and be obeyed ; and better were it for you to die , than your sworne allegiance should preuidite the See Apostolike . An elusion fit for children.

The iudgement of a Catholike English man banished , &c. concerning the Apologie of the oath of Allegiance, intituled *Tripli modo, &c.*

What is to dally, if not this? As if
hee sayd, The King shall live, vn-
lesse the Pope will not; That he shal
not be discrowned, deposed, mal-
sacred by your hands, vnlesse your
holy Father should command. But
(I aske, as who shoulde not?) What
if he doe command? What if your
Saulus 5th shall breath out (like his
predecessours) not threatnings but
strong bellowings of excommunicati-
ons, of deposition of Gods an-
ointed? What if he shall command
(after that French fashion) the
throats of all Heretikes to bleed in a
night? Pardon you in this: Now it
is growen a point of doctrinall Di-
uinitie, to determine how farre the
power of Peters successor may ex-
tend: You may neithersweare, nor
say your hands shall not be steep't
in the blood of your true Soue-

reigne;

reigne ; and to die rather than
sweare it, is martyrdome. But, what
if heauen fall, say you ? His hol-
nicke (as you hope) will take none
such courses. Woe were vs , if our
satetie depended vpon your hopes,
or his mercies. Blessed be that God,
which malgre' hath made and kept
vs happy , and hath lift vs aboue
our enemies. But what hope is
there , that hee who chargeth sub-
iects not to sweare allegiance , will
neuer discharge them from alle-
iance ; that those who clamorously
and shamelesly complaine to the
world of our crueltie , will forbeare
to sollicit others crueltie to vs ? your
hopes to you , to vs our securities.
Is this the religion you father vpon
those Christian Patriarks of the pri-
mitive age ? O blessed *Ireney, Clemens,*
Cyprian, Basil, Chrysostome, Augustine,

Jerome,

Ierome, and thou the severest exactor
of iust censures, holy *Ambrose* ! how
would you haue spit at such a rebel-
lious assertion ! What speake I of
Fathers ? whose verie mention in
such a cause were iniury, were impi-
ety. Which of those cursed heresies
of ancient times (for to them I hold
it fitter to appeale) haue euer beeene
so desperately shamelesse, as to breed,
to maintaine a conceit so palpably
vnnaturall ; vnlesse perhaps , those
olde *Antitac*tae** may vpon generall
tearmes be compelled to patronize
it, while they held it piety to breake
the lawes of their Maker ? For you,
if you professe not to loue willing
errors , by this suspect, and iudge
the rest : you see this defended with
equall resolution, and with no lesse
cheerefull expense of blood. In the
body, where you see one monstrous

deformitie,

deformitie, you can not affect; if you can doe so in your religion, yet how dare you? since the greater half of it stands on no other ground. Only God make you wise, and honest, you shall shake handes with this faction of Poperie; and I wish you, to giue you a cheerfull welcome into the bosome
of the Church,

(* *)



To

and the first time I saw it I was very
impressed by its beauty. It is a
large tree with a trunk about 10 feet
in diameter. The bark is smooth
and greyish brown. The leaves are
large and deeply lobed, with serrated
edges. The flowers are small and
yellow, growing in clusters at the
ends of the branches. The fruit is
a small, round, yellowish-orange
berry. The tree is found in
forests and along streams in
the southern United States.



To my brother, M.
Sa. Hall.

EPIST. V. A discourse of the great charge of
the ministeriall function; together
with particular directions for due
preparation thereunto, and carri-
age therein.



T is a great and holy purpose (dear brother) that you haue entertained, of seruing God in his Church : For what higher, or more worthy imployment can there be, than to doe these diuine dutieS, to such a master, and such a mother? wherein yet I should little re-

ioice,

ioice, if any necessitie had cast you vpon this refuge: for I hate & grieue to thinke that any desperate minde should make diuinity but a shift; and dishonour this mistresse by being forsaken of the world. This hath been the drift of your education: to this you were borne, and dedicated in a direct course. I do willingly encourage you, but not without many cautions. Enter not into so great a seruice, without much foresight: when your hand is at the plow, it is too late to looke backe. Bethinke your selfe seriously of the weight of this charge: and let your holy desire bee allaid with some trembling. It is a foolish rashnesse of yoong heads, when they are in Gods chaire, to wonder how they came thither, and to forget the awfulness of that place, in the confi-

dence

dence of their own strength; which
is euer so much lesse, as it is more e-
steemed. I commend not the wai-
ward excuses of *Moses*, nor the per-
emptory vnwillingnesse of *Ammoni-
us*, and Frier *Thomas*, who maimed
themselues, that they might be wil-
fully vncapable. Betwixt both these
there is an humble modestie, and
religious fearfulness, easily to bee
noted in those, whom the Church
honours with the name of her Fa-
thers, worthy your imitation: wher-
in yet you shall need no precedents,
if you well consider what worth of
parts, what strictnesse of carriage,
what weight of offices, God expects
in this vocation. Know first, that
in this place there will be more ho-
liness required of you, than in the
ordinarie station of a Christian: for
whereas before you were but as a
common

common line, now God sets you for a copy of sanctification vnto others, wherein euery fault is both notable, and dangerous. Heere is looked for a settled acquaintance with God, and experience both of the proceedings of grace, and of the offers and repulses of temptations ; which in vaine we shall hope to manage in other hearts, if we haue not found in our owne. To speake by aime, or rote, of repentance, of contrition, of the degrees of regeneration, and faith, is both harsh, and seldome wher, not unprofitable. We trust those Physitians best, which haue tried the vertue of their drugs, esteeming not of those which haue only borrowed of their books. Heere wil be expected a free and absolute gouernment of affections ; that you can so stere your own vessel,

sell, as not to be transported with
furie, with selfe-loue; with immo-
deration of pleasures, of cares, of de-
sires, with excesse of passions; in all
which, so must you demeane your
selfe, as one that thinks he is no man
of the world, but of God; as one
too good (by his double calling) for
that, which is either the felicitie, or
impotencie of beasts. Here must be
continuall and inward exercise of
mortification, and seuerre Christia-
nitie, whereby the heart is held in
due awe, and the weake flames of
the spirit quickened, the ashes of
our dulnesse blawen off; a praetise
necessary in him, whose deuotion
must set many hearts on fire: Here
must be wisdome, and inoffensiue
nesse of carriage, as of one that goes
euer vnder monitours, and that
knowes other mens indifferencies

are his euils. No man had such need to keepe a strict meane. Setting aside contempt, euen in obseruation, behold, we are made a gazing stock to the world, to Angels, to men. The very saile of your estate must be moderated ; which if it beare too hie (as feldome) it incurres the censure of profusion and Epicurisme ; if too low, of a base and vnbeseeeming earthlinesse ; your hand may not be too close for others need, nor too open for your owne ; your conuersation may not be rough and sullen, nor ouer familiar and fawning ; whereof the one breeds a conceit of pride, and strangenesse ; the other, contempt ; not loosely merry ; not Cynically vnsociable ; not contentious in small iniuries ; in great, not hurtfully patient to the Church : your attire (or whither do not censures

sures reach?) not youthfully wan-ton, nor, in these yeeres, affectedly ancient, but graue and comely, like the minde, like the behauior of the wearer; your gesture like your ha-bit, neither sauoring of giddy light-nes, nor ouerly insolence, nor wan-tonnesse, nor dull neglect of your selfe; but such, as may beseeme a mortified minde, full of worthy spi-rits: your speech like your gesture, not scurrilous, not detracting, not idle, not boasting, not rotten, not peremptorie; but honest, milde, fruitfull, sauory, and such as may both argue and worke grace: your deliberations mature, your resolu-tions well grounded; your deuices sage and holy. *Neither will it serue

* Wherein
let me aduise
you, to walke
euer in y bea-
ten rode of
the Church;
not to runne
out into sin-
gular parado-
xes. And if
you meet at
any time with
priuate con-

ceits, that seeme more probable, suspect them and your selfe; and if they can win you to assent, yet smother them in your brest, and doe not dare to vent them out, either by your hand or tongue to trouble the com-mon peace. It is a miserable praise, to be a witty disturber.

you to be thus good alones but if
God shall giue you the honour of
this estate, the world will looke you
should be the graue guide of a well-
ordered familie : for this is proper
to vs , that the vices of our charge
reflect vpon vs ; the sinnes of others
are our reproch. If another mans
children mis-carry, the parent is pi-
tied ; if a Ministers, censured ; yea,
not our seruant is faultie without
our blemish. In all these occasions
(a miserie incident to vs alone) our
griefe is our shame.. To descend
neerer vnto the sacred affaires of this
heauenly trade ; in a Minister, Gods
Church is accounted both his house
to dwell in , and his field to worke
in ; wherein (vpon the penaltie of a
curse) he faithfully, wisely, diligent-
ly , deuoutly deales with God for
his people, with his people for and

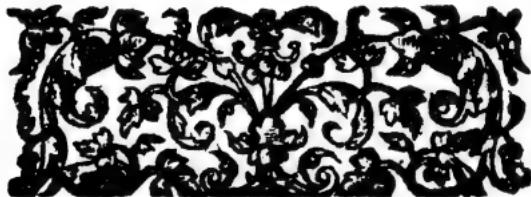
from

from God. Whether hee instruct, he muſt doe it with euidence of the ſpirit; or whether he reproue, with courage and zeale; or whether hee exhort, with meekneſſe, & yet with power; or whether he confute, with demonstration of trueth, not with rage and personall maliciousneſſe, not with a wilfull heat of contradiction; or whether hee admoniſh, with long ſuffering, and loue, without preiudice, and partialtie: in a word, all these he ſo doth, as he that desires nothing but to honor God, and ſaue men. His wiſdome muſt diſcerne betwixt his ſheepe and wolues; in his ſheepe, betwixt the holeſome and vnsound; in the vnsound, betwixt the weake and tainted; in the tainted, betwixt the na- tures, qualities, degrees of the diſ- ease, and infection; and to all theſe

he must know to administer a word in season. Hee hath Antidotes for all tentations, counsels for al doubts, evictions for all errours , for all languishings incourag ements. No occasion from any altered estate of the soule may finde him vnfurnished : He must ascend to Gods Altar with much awe, with sincere and cheerefull deuotion ; so taking , celebrating , distributing his Sauiour , as thinking himselfe at table in heauen with the blessed Angels. In the meane time , as hee wants not a thankefull regard to the Master of the feast , so not care of the guests. The greatnessse of an offender may not make him sacrilegiously parti-
all , nor the obscuritic negligent. I haue sayd little of any of our du-
ties ; and of some , nothing : yet enough , I thinke , to make you (if

not

not timorous) carefull. Neither would I haue you hereupon to hide your selte from this calling, but to prepare your selfe for it. These times call for them that are faithfull : And if they may spare some learning ; conscience they can not. Goe on happily : it argues a minde Christianly noble, to be incou-raged with the need of his labors, with the dif-ficulties.



the first time in 1906.
 In 1907, 1908, and 1909
 I was at the
 University of Michigan
 and the University of
 Illinois, and I have
 been at the University of
 Michigan since 1910.
 I have been at the
 University of Michigan
 ever since 1910.

1910

1911

1912

1913

1914

1915

1916

1917

1918



To M^r. A. P.

EP. VI. *A discourse of the signes and
proofes of a true Faith.*



Here is no comfort in a secret felicitie. To bee happy, and not know it, is little aboue miserable. Such is your state: only heerein better than the common case of the most; that the well of life lies open before you; but your eyes (like Agars) are not open to see it: whiles they haue neither water, nor eyes.

We

We doe not much more want that which we haue not, than that which we doe not know we haue. Let me sell you some of that spirituall eyefalwe which the spirit commends to his Laodiceans; that you may cleerly see how well you are. There is nothing but those scales betwixt you and happinesse. Thinke not much that I espie in you what your selfe sees not. Too much neerenesse oft-times hindreth sight : and if for the spots of our owne faces we trust others eies, why not for our perfections? You are in heauen, and know it not : Hee that belceues, is already passed from death to life : You beleue, whiles you complaine of vnbeleefe. If you complained not, I should mis-doubt you more, than you doe your selfe, because you complaine. Secure and insolent

presum-

presumption hath killed many, that breathes nothing but confidence, and safety ; & abandons aldoubts, and condemnes them. That man neuer beleeuued, that neuer doubted. This liquor of faith is neuer pure in these vessels of clay, without these lees of distrust. What then ? Thinke not that I encourage you to doubt more ; but perswade you, not to bee discouraged with doubting. All vncertainty is comfortlesse : those that teach men to coniecture, and forbid to resolute, read lectures of misery. Those doubts are but to make way for assurance ; as the oft-shaking of the tree, fastens it more at the root. You are sure of God ; but you are afraid of your selfe. The doubt is not in his promise ; but your application. Looke into your owne heart. How know you that

you

you know any thing , that you believe, that you will , that you approve, that you affect any thing ? If a man, like your selfe, promise you ought, you know whether you trust him, whether you rely your selfe on his fidelitie. Why can you not know it in him that is God & man ? The difference is not in the act, but the object. But if these habits (because of their inward and ambiguous nature) seeme hard to bee descried ; turn your eies to those open markes that cannot beguile you : How many haue bragg'd of their faith , when they haue embraced nothing but a vaine cloud of presumption ? Euery man repeats his Creed , few feele it , few practise it. Take two boughs in the dead of winter ; how like is one wood to another ? how hardly discerned ?

Afterwards , *By their fruit you shall know them.* That faith, whose nature was obscure, is evident in his effects. What is faith , but the hand of the soule ? What is the dutie of the hand, but either to hold, or worke ? This hand then holds Christ, works obedience and holinesse : and if this act of Apprehension be as secret , as the cause ; since the closed hand hideth still what it holdeth ; see the hand of faith open ; see what it worketh , and compare it with your owne proofe. Deny if you can (yet I had rather appeal to any Judge, than your prejudiced selfe) that in all your needes, you can step boldlie to the Throne of Heauen , and freelie powre out your enlarged heart to your God , and craue of him , whether to receiue what you want, or that you may want ; what

you

you haue, and would not? Be assu-
red from God, this can be done by
no power, but (that you feare to
misse) of faith. God, as he is not, so
he is not called a father without this.
In vaine doth he pray, that can not
call God father: No father, without
the spirit of adoption; no spirit,
without faith: without this, you
may babble, you can not pray. Af-
sume you that you can pray, I dare
conclude vpon my soule, *You beleeue*.
As little as you loue your selfe, de-
nie if you can, that you loue God.
Say that your Sauiour from heauen
should aske you *Peters* question,
could your soule returne any other
answer, than *Lord, thou knowest I loue thee*? Why are you els in such awe to
offend, that a world can not bribe
you to sin? Why in such deep grieve
when you haue sinned, that no

mirth

mirth can refresh you? Why in such
feruent desire of inioyng his pre-
sence? why in such agony when you
inioy it not? neither doth God loue
you, neither can you loue God with-
out faith. Yet mire, Doe you wil-
lingly nourish any one sin in your
breast; do you not repent of all? Do
you not hate all, tho you can not
leauue all; doe you not complaine
that you hate them no more? Doe
you not, as for life, wish for Hol-
nessse, and indeuour it? Nothing
but faith can thus cleane the heart;
that like a good huf-wife sweepes all
the foule corners of the soule, and
will not leauue so much as one web
in this roomie house. Trust to it,
you can not hate sinne for it owne
sake, and forsake it for Gods sake,
without faith: the faithlesse hath
had some remorse and feares, neuer

repent-

repentance. Lastly, Doe you not
loue a good man for godnesse,
and delight in Gods saints? & Doth
not your loue leade you to compas-
sion; lyour compassion to relieve?
A iherat truly faidifull can not but
haue an hand Christianly bounti-
full: Charitie yerd Faidy make vp
one perfect paire of compasses; that
can take the true latitudo of a Chri-
stian heart: Faith is the one foot,
pitch't in the center unmoveable,
whiles Charitie walks about, in a
perfect circle of beneficence: these
two neuer did, never can goe a sum-
dere. Wanting you your loue, I
dare warrant your Faith: What
need I say more? This heat of your
affections, and this light of your
works, will euince against all the
gates of hell, that you haue the fire
of Faith: let your soule then warme

it selfe with these sweet and cordiall
flames , against all those colde de-
spaires , whereto you are tempted ;
say, *Lord, I beleue* ; and I will giue
you leaue still to adde,
Helpe my unbe-
leefe.



N

To



To M^r. Ed. Alleyne:

E.P. VII. A direction how to conceiue of
God in our denotions and medi-
tations.

You haue chosen, and
iudged well: How to
conceiue of the Deitie
in our prayers, in our
meditations, is both the deepest
point of all Christianitiē, and the
most necessarie: so deepe, that if we
wade into it, we may easily drowne,
neuer finde the bottome: so necef-
sary, that without it, our selues, our
seruices are profane, irreligious: we
are all borne Idolaters, naturally

prone to fashion God to some form of our owne; whether of an humane body , or of admirable light ; or if our mind haue any other more likely, and pleasing image. First then, away with all these wicked thoughts, these grosse deuotions, and with *Jacob* bury all your strange Gods vnder the oake of *Shechem* , ere you offer to set vp Gods Altar at *Bethel*, and without all mentall representations , conceiue of your God purely, simply, spiritually ; as of an absolute being, without forme, without matter , without composition ; yea, an infinite , without all limit of thoughts. Let your heart adore a spirituall Maiestie , which it can not comprehend , yet knowes to bee ; and, as it were, lose it selfe in his infinitenesse. Thinke of him , as not to be thought of, as one, whose wif-

dome

dome is his iustice, whose iustice is his power, whose power is his mercie; and whose wiſdome, iustice, power, mācēy is himselfe : as without qualitie good , great without quantitie, euerlaſting without time, present euery where without place, containing all things without extent : and when your thoughts are come to the highest, stay there, and be content to woonder, in silence : & if you can not reach to conceiue of him as hee is , yet take heed you conceiue not of him as hee is not. Neither wil it suffice your Christian minde, to haue this awfull and confused apprehension of the Deitic, without a more ſpeciall and inward conceit of three in this one ; three perſons in this one eſſence , not diuided, but diſtinguiſhed ; and not more mingled than diuided. There

is nothing ; wherein the want of words can wrong and grieve vs, but in this : Here alone, as we can adore, and not conceiu; so wee can conceiu; and not vtter; yea, vtter our selues, and not be conceived : yet as we may, thinke heere of one substance in three substances ; one essence in three relations ; one *Iehouah*, begetting ; begotten ; proceeding ; Father, Sonne, Spirit : yet so, as the Sonne is not other thing from the Father, but another person ; or the Spirit from the Sonne. Let your thoughts heere walke warily, the path is narrow : the conceit either of three substances or but one substance, is damnable. Let me leade you yet higher, and further, in this intricate way, towards the Throne of Grace ; All this will not availe you, if you take not your Mediator

with

with you : if you apprehend not a true manhood, gloriously vnited to the Godhead , without change of either nature , without mixture of both ; whose presence , whose merits must giue passage , acceptance , vigor , to your prayers .

Heere must be therefore (as you see) thoughts holily mixed : of a Godhead and humanitie : one person in two natures : of the same Deitie, in diuers persons , and one nature: wherin (if euer) heauenly wisedome must bestirre it selfe, in directing vs, so to seuer these apprehensions, that none be neglected ; so to conioyne them , that they be not confounded. O the depth of divine mysteries, more than can be wondred at ! O the necessitie of this hie knowledge, which who attaine not, may babble, but prayeth not ! Still

you doubt, and aske if you may not direct your prayers to one person of threc. Why not? Safely, and with comfort : What need wee feare, while we haue our Sauiour for our patterne : *O my Father (if possible) let this Cup passe :* and Paul euery where, both in thankes and requests : but with due care of worshipping all in one. Exclude the other, while you fix your heart vpon one, your praiere is sinne ; retaine all, and mention one, you offend not. None of them doth ought for vs, without all. It is a true rule of Diuines : all their exterrnall works are common : To sollicite one therfore, and not all, were iniurious. And if you stay your thoughts vpon the sacred humantie of Christ, with an inseparabla adoration of the Godhead vnited, and thence climbe vp to the holy con-

ceit

ceit of that blessed and dreadfull Trinitie, I dare not censure , I dare not but commend your diuine method. Thus should Christians ascend from earth to heauen , from one heauen to another. If I haue giuen your deuotions any light , it is well : the leaft glimpse of this knowledge , is worth all the full gleames of humane and earthly skill. But I mistake, if your own heart wrought vpon with serious meditations (vn-der that spirit of illumination) will not proue your best master. After this weake direction, studie to conceiue aright , that you may pray aright ; and pray that you may conceiue , and meditate that you may do both : and the God of heauen direct you, inable you, that you may do all.

(* *)

To



To M^r. Thomas James of
O X F O R D.

EPIST. IIX. A discourse of the grounds of
the Papist's confidence in appeal-
ing to the Fathers; applauding
his worthy offers and indeavours
of discovering the falsifications
and deprauations of antiquity.



In^e, I know no man so
like as you, to make po-
sterity his debtor. I doe
hartily congratulate ye-
to you so worthy labours, so noble
a project. Our aduersaries, knowing
of themselves (that which Tertullian

faith

oppo

faith of all heresies) that if appeale bee made to the sacred bench of Prophets and Apostles, they cannot stand; remooue the suit of Religion craftily, into the Court of the Fathers: A reuerend triall, as any vnder heauen; where it cannot be spoken, how confidently they triumph ere the conflict. Giue vs the Fathers for our Judges (say *Campion* and *Possenine*) the day is ours. And whence is this courage? Is Antiquitie our enemie, their aduocate? Certainlie it cannot be truth that is new: We would renounce our Religion, if it could be ouer-lookt for time. Let goe equitie, the older take both. There bee two things then, that give them heart in this prouocation: One, the bastardie of false Fathers; the other, the corruption of the true. What a flourish

doc

do they make with usurped names ? Whom would it not amaze to see the frequent citations of the Apostles owne Canons, Constitutions, Liturgies, Masses : of *Clemens, Dennis* the Arcopagite, *Linus, Hippolytus, Martial of Burdeaux, Egesippus* : Donations of *Constantine* the great, and *Lewis* the godly : Of 50. Canons of *Nice* : of *Dorotheus, Damasus* his Pontificall ; Epistles decretall of *Clemens, Euaristus, Telesphorus*, and an hundred other Bishops holy and ancient ; of *Euodius, Anastasius, Simeon Metaphrastes*, and more yet than a number more ; most whereof haue crept out of the Vatican, or Cloisters ; and all carrie in them manifest brands of falsehood, & supposition. That I may say nothing of those infinite writings, which either ignorance, or wilfulness, hath fa-

thered

thered vpon euery of the Fathers, not without shamelesse importunitie ; and grosse impossibilities : all which (as shce said of Peter) their speech bewraitheth ; or (as Austen said of Cyprians stile) their face. This fraud is more easily apoided : For as in notorious burglaries , oft times there is either an hat, or a glotie, or a weapon left behinde, which descrieth the authors ; so the God of truth hath besotted these impostors , to let fall some palpable error (tho but of false calculation) whereby, if not their names , yet their ages might appeare, to their conuiction. Most danger is in the secret corruption of the true, and acknowledged issue of those gracious parents ; whom, through close and craftie handling, they haue induced to belie those that begot them ; and to betray their

their Fathers, either with silence, or false evidence. Plainly, how are the honoured volumes of faithfull antiquie, blurred , interlined , altered, depraued by subtle treacherie ; and made to speak what they meant not ? Fie on this, not so much iniustice, as impietie, to raze the awfull monuments of the dead ; to blot and change the originall will of the deceased, and partially to insert our owne legacies. This is done by our guiltie aduersaries, to the iniury not more of these Authors, than of the present and succeding times. Hence those Fathers are some-where not ours : What wonder? while they are not themselues. Your industry hath offered (and that motion is lively, and heroicall) to challenge all their learned and elegant pages, from iniury of corruption ; to restore them

to

to themselues, and to vs : that which all the learned of our times haue but desired to see done, you proffer to effect : your assay in *Cyprian* and *Austen* is happy , and iustly applau- ded. All our Libraries, whom your diligent hand hath ransackt , offer their aid, in such abundance of manuscripts, as al *Europe* would enuy to see met in one Iland. After all this, for that the most spightfull imputa- tion to our Truth is, Noueltie, you offer to deduce her pedigree from those primitive times, through the successions of all ages ; and to bring into the light of the world many (as yet obscure) but no lesse certaine and authenticall Patrons , in a con- tinued line of defence. You haue giuen proofe enough, that these are no glorious vaunts, but the zealous challenges of an able Champian.

What

What wanteth then? Let me say for you : Not an heart, not an head, not an hand ; but (which I almost scorn to name in such a cause) a purse. If this continue your hindrance, it will not be more our losse than shame. Heare me a little, ye great and wealthy : Hath God loaded you with so much substance ; and will you not lend him a little of his owne ? Shall your riot be fed with excesse ; while Gods cause shall starue for want ? Shall our aduersaries so insultingly out-bid vs ; and in the zeale of their profusion laugh at our heartlesse and cold niggardlinesse ? Shall heauenly truth lie in the dust for want of a little stamped earth to raise her ? How can you so much any way honour God, yea your selues, deserue of posteritie, pleasure the Church, and make you so good friends of

O

your

your Mammon ? Let not the next age say, that she had so vakinde predecessours. Fetch forth of your superfluous store , and cast in your rich gifts into this Treasurie of the Temple. The Lord and his Church haue need. For you , it angers mee to see how that flattering *Posevinius* smoothly intices you from vs with golden offers , vpon the aduantage of our neglect ; as if hee (measuring your minde by his owne) thought that an *Omnia dabo* would bring you with himselfe on your knees to worship the diuell, the beast, the image of both : as if we were not as able to incourage , to reward desert. Hath Vertue no Patrons on this side the *Alpes* ? Are those hilles onely the thresholds of honour? I plead not, because I can not feare you : But who sees not how munificently our

Church

Church scattereth her bountifull fa-
uors vpon lesse merit. If your day
be not yet come, expect it; God and
the Church owe you a benefit; if
their payment be long, it is sure.
Only goe you on with courage, in
those your high indeuors; and
in the meane time, thinke it
great recompense to
haue deserued.

(* * *)



O 2

To

To M^r. E. A.

EPIST. IX. *A Discourse of fleeing or stay in
the time of pestilence; whether
lawfull for Minister or people.*

 How many hath a seduced conscience led vntimely to the graue? I speake of this sad occasion of pestilence. The Angell of God followes you, and you doubt whether you should flee. If a lion out of the forest should pursue you, you would make no question, yet could not he doe it vnsent. What is the difference? Both instruments of diuine reuenge; both threaten

O 3 death;

death ; one by spilling the blood, the other by infecting it. Who knowes whether hee hath not appointed your *Zoar* out of the lists of this destruction ? You say, it is Gods visitation. What euill is not ? If war haue wasted the confines of your countrey, you save your throats by flight : Why are you more fauorable to Gods immediate sword of pestilence ? Very leprosie, by Gods law , requires a separation ; yet no mortall sicknesse. When you see a noted leper proclaime his uncleannesse in the street, will you embrace him for his sake that hath stroken him , or auoid him for his sake that hath forbidden you ? If you honor his rod, much more will you regard his precept. If you mislike not the affliction because he sends it , then loue the life which you haue of his

sending ;

sending ; feare the iudgement which he will send , if you loue it not . He that bids vs flee when we are persecuted , hath neither excepted Angel nor man ; whether soever , I feare our guiltinesse , if wilfully wee flee not . But whither shall we flee from God ? say you : where shall he not both find and lead vs ? whither shall not our destinie follow vs ? Vaine men , we may run from our home , not from our graue ; Death is subtle , our time is set ; we can not , God will not alter it . Alas , how wise we are to wrong our selues ! Because death will ouertake vs , shall we run and meet him ? Because Gods decree is sure , shall wee be desperate ? Shall wee presume , because GOD changeth not ? Why do we not trie euery knife and cord , since our time is neither capable of preuention nor

delay:our end is set,not without our meanes. In matter of danger where the end is not knownen, the meanes must bee suspected ; in matter of hope where the end is not knownen, meanes must be vsed. Vse then freely the meanes of your flight,suspect the danger of your stay ; and since there is no particular necessitie of your presence, know that God bids you depart and liue. You vrge the instance of your Minister : How vn-equally ? There is not more lawfulness in your flight,than sin in ours : you are your own, we our peoples ; you are charged with a body,which you may not willingly leese , not hazard by staying ; we with all their soules, which to hazard by absence, is to lose our owne ; wee must loue our liues, but not when they are riuals with our soules, or with others.

How

How much better is it to be dead,
than negligent , than faithlesse ! If
some bodies be contagiously sicke,
shall all soules be wilfully neglected?
There can be no time wherin good
counsell is so seasonable, so needfull.
Every threatening findes impression,
where the mind is prepared by sen-
sible iudgements. When will the
iron hearts of men bow, if not when
they are heat in the flame of Gods
affliction ? Now then , to run away
from a necessarie and publike good,
to auoid a doubtfull and priuate e-
uill, is to run into a worse euill than
we would auoid. He that will thus
run from *Niniue* to *Tharsis*, shall find
a Tempest and a Whale in his way.
Not that I dare be an Author to any
of the priuate visitation of infected
beddes : I dare not , without better
warrant. Who euer said wee were

bound

bound to close vp the dying eyes of euery departing Christian? and vp-
on what euer conditions , to heare
their last groanes? If we had a word,
I would not debate of the successe.
Then, that were cowardlines, which
now is wisdome. Is it no seruice,
that wee publiquely teach and ex-
hort ? that we priuatly prepare men
for death, and arme them against it?
that our comfortable letters , and
messages stir vp their fainting harts?
that our loud voices pierce their
eares afarre; vnlesse wee feele their
pulses , and leane vpon their pil-
lowes, and whisper in their eares?
Daniel is in the lions denne ; Is it no-
thing, that *Darius* speaks comfort to
him thorow the grate, vnlesse he ga-
in to salute him among those fierce
companions ? A good Minister is
the common goods , hee can not

make

make his life peculiar to one , without iniurie to many. In the common cause of the Church , he must be no niggard of his life ; in the private cause of a neighbours bodily sicknesse, he may soon be prodigall. A good father may not spend his substance on one child, & leauue the rest beggers. If any man be resolute in the contrary, I had rather praise his courage , than imitate his practise. I confessie, I feare ; not so much death, as want of warrant for death.



To

To M^r. R. B.

E.P. X. *A Complaint of the iniquitie of the Times, with a prescription of the meanes to redresse it.*

WHILES I accused the Times, you vndertooke their patronage. I commend your charitic, not your cause. It is true: There was neuer any age not complained of; neuer any that was not censured, as worst. What is, we see; what was, we neither inquire, nor care. That which is out of sight and vse, is soon out of minde, and ere long out of memory. Yet the iniquity of others

can

can not excuse ours. And if you wil
be but as iust as charitable, you shall
confesse , that both some times ex-
ceed others in euill , and these, all.
This earthlie Moone the Church
hath her fulles and wanings ; and
sometimes her eclypses; whiles the
shadow of this siatull masse hides
her beauty from the world. So long
as shee wadeth in this planetarie
world, it shoulde be vaine to expect
better : it is enough when she is fix-
ed aboue, to be free from all change.
This you yeeld , but nothing can
perswade you; that shee is not now
in the full of her glory. True verels
she were not subiect to this darken-
ing. There was neuer more light of
knowledge ; neuer more darknesse
of impietie : and there could not be
such darkenesse, if there were not
such light. Goodnesse repulsed,

giues

giues height to sinne : therefore are wee worse than our predecessors, because wee might bee better. By how much our meanes are greater, by so much are our defects. Turne ouer all Records , and parallell such helpe, such care, such cost, such expectation, with such fruit, I yeeld : We see but our owne times : There was never but one *Noah* (whom the heathens celebrated vnder another name) that with two faces saw both before, and behinde him : But loe, that Ancient of daies, to whom all times are present, hath told vs, that these last shall be worst : Our expe-rience iustifies him, with all but the wilful. This censure (lefte you should condemne my rigour, as vnnatural-ly partiall) is not confined to our seas, but ; free and common , hath the same bounds with the earth. I

ioy

joy not in this large society. Would God wee were euill alone. How few are those, whose carriage doth not say, that profession of any conscience is pusillanimitie ? How few that care so much, as to shew well? And yet of those few, how many care only to seeme ? whose words disagree from their actions, & their hearts from their words ? Where shall a man mew vp himselfe, that he may not be a witnesse of what he would not ? What can hee see, or heare, and not bee either sad, or guilty ? Oathes striue for number with words ; scoffes with oaths, vain speeches with both. They are rare hands, that are free either from aspersions of blood, or spots of filthinesse. Let me be at once(as I vse) bold and plaine : Wanton excesse, excessiue pride, close Atheisme, impudent

pudent prophanenesse, vnniercifull oppression , ouer-mercifull conni- uence, greedy couetousnesse, loose prodigalitie, simoniacall sacrilege, vnbridled luxurie, beastly drunken- nesse, bloody treachery , cunning fraud, slanderous detraction, enui- ous vnderminings, secret Idolatrie, hypocritical fashionablenesse, haue spred themselues all ouer the world.

The Sunne of peace looking vpon our vncleane heaps, hath bred those monsters , and hath giuen light to this brood of darkness. Looke about you , and see if three great Idols, Honour, Pleasure, Gain, haue not shared the earth amongst them, and left him least, whose all is. Your deniall driues mee to particulars. I vrge no further. If any aduersarie insult in my confession, tel him, that I account them the greatest part of

this euill ; neither could thus complain, if they were not. Who knows not, that as the earth is the dregs of the world, so *Italy* is the dregs of the earth, *Rome* of *Italy*? It is no wonder to finde Satan in his hell ; but to find him in Paradise , is vncouth , and grieuous. Let them alone, that will die, and hate to be cured. For vs : O that remedies were as easy as complaints ! That wee could be as soone cleared, as conuinced ! That the taking of the medicine were but so difficult as the prescription ! And yet nothing hinders vs from health, but our will : Neither Gospell, nor Grace, nor Glory, are shut vp ; only our hearts are not open. Let mee turne my stile from you , to the se-cure, to the peruerse : tho why doe I hope they will heare mee, that are deate to God ? they will regard

words,

words , that care not for iudgements ? Let mee tell them yet (it in vaine) they must break, if they bow not : That if mercy may be refused, yet vengeance cannot bee resisted : That God can serue himselfe of them perforce , neither to their thanke, nor ease : That the present plagues doe but threaten worse. Lastly, that if they relent not, Hell was not made for nothing. What should be done then ? Except wee would fain smart, each man amend one, and we all liue. How commonly do men complaine, and yet adde to this heape ? Redresse stands not in words. Let euery man pull but one brand out of this fire , and the flame will goe out alone. What is a multitude, but an heap of vnities ? The more we deduce, the fewer we leauie. O how happy were it then,

if euery man would begin at home,
and take his owne heart to task, and
at once bee his owne Accuser, and
Iudge ; to condemne his priuate er-
rors, yea to mulct them with death !
Till then , alas, whatauailes it to
talke ? While euery man censures,
and no man amends , what is it but
busie trifling ? But tho our care must
begin at our selues, it may not end
there. Who but a *Cain* is not his
brothers keeper ? Publike persons
are not so much their owne, as o-
thers are theirs. Who sits at the com-
mon sterne, cannot distinguish be-
twixt the care of his owne safety,
and his vessels : both drown at once,
or at once salute the hauen. Ye Ma-
gistrates (for in you stand all our
lower hopes) whom God hath on
purpose, in a wise surrogation, set
vpn earth, to correct her disorders,

take

take to your selues firme torheads,
courageous hearts, hands busie, and
not partiall ; to discountenance
shamelesse wickednesse, to resist the
violent sway of euills , to execute
holesome lawes , with strictnesse,
with resolution. The sword of the
spirit meets with such iron hearts,
that both it enters not , and is reba-
ted. Loe, it appeals to your arme,
to your aide. An earthen edge can
best pierce this hardned earth : If in-
iquity die not by your hands , wee
perish. And yee sons of *Leui* gather
to your *Moses* in the gate of the
Campe : consecrate your hands to
God in this holy slaughter of vice :
Let your voice be both a trumpet to
incite , and a two edged sword to
wound and kill. Cry down sinne in
earnest, and thunder out of that sa-
cred chaire of *Moses* ; and let your

liues speake yet louder. Neither
may the common Christian sit still
and looke on in silence : I am de-
ceiued, if in this cause God allow
any man for priuate. Heere must
bee all Actors, no Witnesses. His
discreete admonitions, seasonable
reproofes, and praiers neuer vnsea-
sonable, besides the power of ho-
nest example, are expected as his
due tribute to the common health :
What if we cannot turn the stream ?
Yet wee must swim against it : euen
without conquest, it is glorious to
haue resisted : In this alone, they
are enemies, that doe nothing :
Thus, as one that delights more
in amendment, than excuse, I haue
both censured and directed. The
faavour of your sentence proceedes
(I know) from your owne innocent
vprightnesse : So iudge of my se-

uere

uere taxation. It shall bee happie
for vs, if we can at once excuse and
diminish ; accuse and redresse ini-
quitie. Let but the indeuor
be ours, the successe
to God.





BOUND

1936.

Digitized by Google

